

UNDERSTANDING SEXUAL PREJUDICE
AMONG MIDWESTERN PRE-SERVICE AND IN-SERVICE TEACHERS

by

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AN ABSTRACT OF A DISSERTATION

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Abstract

Sexual orientation is only one facet of diversity (Banks et al., 2005), but teacher preparation may not adequately address sexual prejudice (Lamb, 2013). Sexual prejudice arises when heterosexuality is assumed to be the default for all students. School environments reinforce heteronormativity (Dean, 2010; Foucault, 1990; Himmelstein & Bruckner, 2011) such that when hate speech or physical violence occur against the non-heterosexual or the transgender student, teachers may not be prepared to respond appropriately. Prejudice toward gender or sexually variant students may not be adequately addressed in teacher preparation to challenge the reproduction of heteronormativity in school environments. A mixed method approach was followed to address the beliefs and attitudes of pre-service (undergraduate) and in-service (graduate) teachers toward sexual minorities through an online survey and face-to-face interviews. Group means of the PREJUDICE scale for each independent variable were analyzed for statistical significance. The total variance of the PREJUDICE scale was accounted for by personal characteristics only (political, 38%; religious, 9%; non-heterosexual friends, 18%; and family members, 5%; participant sexual orientation, 8%; and finishing the survey, 6%). Neither demographic nor educational characteristics accounted for statistically significant differences in group means of the PREJUDICE scale. College-level coursework completed in multicultural education did not significantly account for any of the total variance in PREJUDICE scores. Significantly lower levels of sexual prejudice were associated with having non-heterosexual friends and family members or being non-heterosexual, and there were no significant effects from educational interventions.

However, one-on-one interviews provided stories of direct experience with sexual minority youth in K-12 classrooms. A majority of qualitative participants had questioned their conservative backgrounds and the familial/societal messages they had received regarding gender and sexual variance. Their questioning was strengthened by having non-heterosexual friends and family members. In addition, several participants had worked directly with sexual minority youth in their own school buildings and classrooms. Had this study been limited to a survey, the lived experiences of these pre-service and in-

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Dedication

To Patricia Anne Ross, who passed from this world too soon,
although she made a difference while she was here.

To Helen Copitka, who taught me that *living well is the best revenge*.

To older women who think it is “too late” to accomplish your dreams.
It is never too late to follow your bliss.
Just do it!

To my wife and life partner, Joyce Mary Ray,
now can we go to Disney World?!

Preface

I am an immigrant to Kansas from the South; I was born in Houston, Texas. My partner and I emigrated from Vernon, Texas to Lawrence, Kansas in October of 2002, although she had previously lived in southeast Kansas for many years. When I was very young I knew I was attracted to girls; and later, to women. Barbara Ponse (1978) would label me a “primary lesbian,” while my partner would be labeled an “elective lesbian” since she was married for 25 years and raised two children before coming out. I was churched in Methodism, and I served in an Independent Catholic religious order (as Sr. Katherine) for six years in my twenties and early thirties. I am still a life-vowed person (obedience, humility, purity, poverty, and service). As a member of Wichita Falls MCC (Universal Fellowship of Metropolitan Community Churches) for five years, I sang in the choir and served on the Board of Directors. When my partner and I attend church, we go to MCC Topeka or First MCC Wichita (KS), but we are most closely tied to Independent Catholicism, also known as the Independent Sacramental Movement.

Being an educator is in my family DNA, but I started out in animal science, shifted to ecosystem simulation modeling within range ecology, and finally Curriculum and Instruction. My dream job was being a Research Associate for the Waggoner Experimental Ranch research project, Texas A&M University Experiment Station, Vernon, Texas from November 1994 to September 2002. Everything after that is lagniappe. After I taught biology in Kansas City, KS (USD 500) for one year through an alternative teacher certification program, we moved to Manhattan so that I could get more training and support. Even though I thought I would teach high school math, I realized that I was more suited to the university environment. I believe in contributing to rigorous scholarship regarding the needs of sexual minority youth and breaking down the barriers to providing *all students* safe, creative, and inclusive learning environments.

This research project started out qualitatively as a class project for Sociology 824. In sociology, telling stories is enough. In education, stories need to have implications for the classroom. This project evolved from three stories of girls who came out in high school or college to a study of pre-service and in-service teacher practitioners.

Chapter 1 - Who's Afraid of Baby Dykes?

Background: Diversity and Global Citizenship

We live in a diverse, multicultural world and, as educators, we strive to honor the multidimensional nature of our students (see Figure 1.1). From being a Sputnik Kid, to watching the Berlin Wall fall, to seeing President Clinton and Gorbachev shaking hands, to the terrorist attack of 9/11, to the election of the first African American president in the history of this country, I understand that we must strive for a global perspective in teaching, learning, and curriculum development. But it isn't enough to recognize the diversity of our students. We must educate our students for global citizenship.

Citizens from diverse racial, ethnic, cultural, language, and religious groups must be structurally included within the nation-state and see their experiences, hopes, and dreams reflected in the national culture in order to develop deep and clarified commitments to the nation-state and its overarching ethos. Cultural democracy is an essential component of a political democracy. In addition to being concerned about diversity, democratic multicultural nation-states must also focus on ways to unify the public around a set of overarching values and goals that secure freedoms while affording community. National unity is essential to assure the actualization of democratic values such as justice and equality. Consequently, democratic nation-states must find ways to delicately balance unity and diversity. (Banks, Banks, Cortés, Hahn, Merryfield, Moodley, Murphy-Shigematsu, Osler, Park, and Parker, 2005, p. 25)

Unity and diversity must be taught in the context of local communities, the nation, and the world; through fostering student understanding of the economic, political, cultural, environmental, and technological interdependence of communities, nations, and regions; and by not only teaching *about* human rights but providing “opportunities to practice democracy” (Banks et al., 2005, p. 5) in the classroom and beyond.

But consider this: despite the changing demographics of the U.S. population which predicts that by 2050 White Americans will be in the minority (Bernstein & Edwards, 2008) and in spite of counties in Texas and Kansas that are already majority-minority, if you are not White, Anglo-Saxon Protestant, and preferably male, you are at a disadvantage in American society; we call this White (male) Privilege (McIntosh, 1988) or White supremacy (Wise, 2005). Many White people live in segregated neighborhoods where surveillance is high for People of Color. Banks are unwilling to provide loans to People of Color, in search of better schools for their children, wanting to move into

predominantly White neighborhoods (Institute on Metropolitan Opportunity, 2014). Churches in predominantly White neighborhoods may or may not be welcoming to *all* worshippers. In response to the persistent racial, ethnic, and class discrimination that is practiced in the United States (apartheid), persons of color have formed their own neighborhoods, their own churches, their own financial institutions to serve their needs along racial and ethnic lines (Human Rights Education Association, n.d.; Wilson, 2011). In American society, however, heterosexuality is the assumed default (Rich, 2003).

To consider White supremacy from a more global perspective, within nation-states there are at least nine dimensions that describe an individual, a community, or a population (gender, sexual orientation, religion, abilities and disabilities, language, racial group, ethnic identity, geographic region, and socio-economic class; see Figure 1.1; Banks et al., 2005, p. 17). Geographic region was added to highlight the idea that in different locations of the world, the other eight dimensions will vary because of cultural significance, historical meaning, or religious interpretation. For instance, in the United States, the Southern states and the Northern states hold differing views about the importance of racial groupings, even though the Civil War ended one hundred fifty years ago. Even though White supremacy is practiced throughout the United States, skin color is interpreted differently in the Southern states, along with gender. Black men and women are still expected to acquiesce to White men and women. At the same time, White women are still expected to act in accordance with a “Southern Belle” tradition. These traditions are distinguished by socio-economic class, where, for instance, since my grandfather was a landowner, the President of the local bank, and the owner of the Mercantile in my mother’s hometown, I was expected to learn ballroom dancing at age thirteen. My mother and grandmother saw themselves as wealthy White women, even though their actual income would not have justified that point of view.

If a Southerner believes that someone “looks Hispanic,” it will not matter if that person immigrated from any of the fifty or more countries that represent the “Hispanic” world, that person is likely to be called a “Mexican” in polite company, or other more pejorative terms out of hearing range. It will be assumed that every “Mexican” speaks the Spanish language that we were taught in school, even though our textbooks were filled with the language of Spain, not the *mestizo* (Aztec, Toltec mixed with Spanish

conquistadors) dialects of Mexico or the numerous other dialects from the Global South (Central & South America).

Rigid gender roles are upheld in the southern states through the use of religion (fundamentalist Christianity and Roman Catholicism) and the expectations of behavior embedded in socio-economic class differences. White supremacy is both a system of oppression and a system of privilege institutionalized within American culture (Daniels, 1997, p. 5). White supremacy privileges White male heterosexuals; although White women possess the “correct” skin color (phenotype), women are “primarily valuable to the movement for two qualities: their reproductive abilities and sexual attractiveness” (Daniels, 1997, p. 57). For a southern White male to be less than a strong, macho man is to let down the White race. White supremacy is still a guiding principle in the southern states (Clarkson, 2014; Ross, 1995). This includes the behavior expected of White women, where women are expected to marry (a White man) and bear grandchildren. Non-heterosexual orientations do not fit into this stereotypical Southern world.

That is the trouble with stereotypes—they are partial truths. In this millennium there is a push to move beyond the idea that we are destined to live within the stereotypes in which we were socialized as children. Even in the United States, where there has been a “melting pot” mentality since the late nineteenth century, there is a movement toward a “salad bowl” metaphor where difference becomes something to be celebrated, rather than resisted. The multicultural education movement rose out of this shift in paradigms. Multicultural education, therefore, addresses the patchwork quilt of characteristics and identities associated with students, teachers, parents and administrators in public school systems.

One way to imagine how these dimensions interact with each other is to consider in a general way how sexual orientation is viewed by different individuals or groups. Using a mathematical lens, we can say that sexual orientation is a function of geographic region, ethnic identity, racial group, language, abilities and disabilities, religion, gender, socio-economic class, and even sexual orientation itself.

$$\text{Sexual Orientation} = f(\text{ability/disability, ethnicity, gender identity, geography, language, race, religion, sexual orientation, and socio-economic class})$$

For instance, just as White women in the South are expected to marry a White man and produce White children, they are not expected to forsake marriage or to marry a female spouse nor are White women in the South expected to marry a Black man (or woman). Some of the marriage restrictions originate in biblical interpretation, but I believe the strongest reason for prohibition of same-sex relationships in the South is the dominance of White supremacy, the belief that somehow Whites are pre-ordained for political and social leadership, along with the misguided belief that the United States is a Christian nation. Therefore, a female child growing up in the South can be a tomboy, but she cannot be a lesbian; a male child growing up in the South, under no circumstances should be perceived as a sissy. These two rules are similar across racial groups in the South, and they are more or less similar along religious lines.

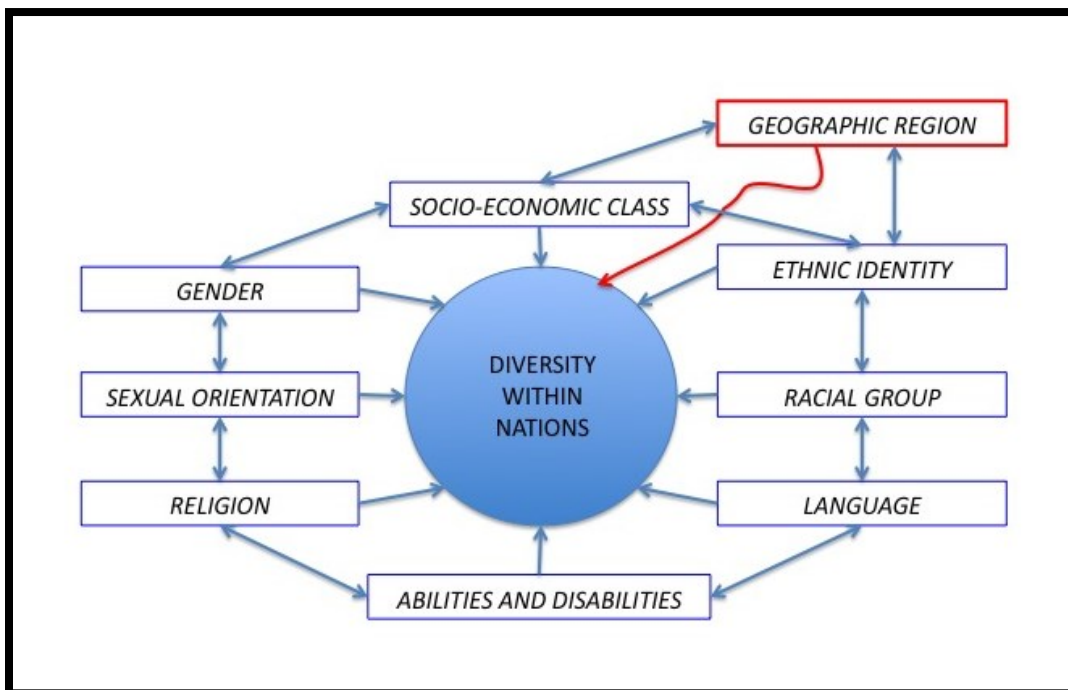


Figure 1.1 Multiple dimensions of diversity (adapted from Banks et al., 2005, p. 17; used with permission from J. A. Banks).

Although sexual orientation is included in Banks' most recent work to prepare school children for global citizenship and participatory democracy (Banks et al., 2005; see Figure 1.1), in many of the most popular multicultural education textbooks to date, sexual orientation is barely mentioned (Jennings & Macgillivray, 2011). The estimated percent of each textbook dedicated to lesbian, gay, bisexual, or transgender (LGBT) content ranged from 0% to 12.2% among the twelve most widely used textbooks in

multicultural education as of January 2010 (Jennings & Macgillivray, 2011, p. 45). This means that pre-service and in-service teachers are not likely prepared for sexual minority youth in their classrooms unless they have experiences with sexual minorities outside of their coursework or their classrooms.

Overview: Heteronormativity as a Social Problem

Only the power of education is capable of controlling the other powers that man has gained and will use either for his annihilation or for his transformation.
(Brameld, 2000/1965, p. 41)

Theodore Brameld believed that social problems could be addressed through education; he called this approach social (or educational) reconstruction (Brameld, 2000/1965; Stone, 2003). Heteronormativity, the privileging of heterosexuality over other sexualities, is a social problem in the United States and in many countries colonized by Western Europeans (Ferber, 2011; Griffin, 2007; Oswald, Blume & Marks, 2005; Queers United, 2008). The privileging of heterosexuality (heteronormativity) becomes an educational problem since K-12 classroom teachers spend more time each day with children than many parents (5.6 hours versus 2.8 hours; Allard & Janes, 2008; Krantz-Kent, 2008). In order to reconstruct the prevailing notion of heterosexuality as the default, I believe we start with teachers to tackle this social problem. Analyzing the attitudes and beliefs of in-service and pre-service teachers begins a process of reconstruction of teacher education to overcome heterosexual privilege in school environments.

Even as millennials are changing public opinion regarding same-sex marriage (Jones & Cox, 2011b), as Catholics are leading the way in inclusivity (Jones & Cox, 2011a) and as American Muslims wrestle with gender and sexuality (Chase, 2011), heterosexism is maintained as the norm through explicit and hidden curricula (Dean, 2011, Schwarz, 2007). Although homosexual behavior has existed alongside heterosexual behavior for thousands of years (Murray & Roscoe, 1997, 1998; Neill, 2009), fear of the homosexual (homophobia) persists into the twenty-first century. From the labelling of the homosexual as deviant in seventeenth and eighteenth century France (Foucault, 1990, 1995) to the reinforcement of compulsory heterosexuality and the

erasure of lesbian existence from women's history (Rich, 2003), schools have reinforced heterosexist beliefs, attitudes, and practices (Rasmussen, 2006). The role of the K-12 teacher in reinforcing dominant assumptions about sexuality cannot be overemphasized.

So, who is afraid of baby dykes and gay boys? Apparently, a lot of people! Moms, dads, principals, teachers, ministers, priests, and students themselves—just to name a few “fraidy cats”—do not know what to do with the non-heterosexual girl or boy. In fact, as a country, “we” Americans do not know what to do with non-heterosexual youth. Sexual minority youth (lesbian, gay, bisexual, transgender, questioning, queer, two-spirit, or intersex) are bullied in school environments (Gay, Lesbian and Straight Education Network, 2010; Kosciw, Greytak, Diaz, & Bartkiewicz, 2010; Ray, 2006), *may* become homeless (Ray, 2006), and *may* think about or attempt suicide (GLSEN, 2010; Kosciw et al., 2010; Robinson & Espelage, 2011). Sexual minority youth who are victimized in school environments, skip school at higher rates than their peers, resulting in lower average GPAs (GLSEN, 2010; Robinson & Espelage, 2011). In addition, sexual minority youth who are victimized plan to attend post-secondary schools at lower rates than their peers (GLSEN, 2010). On the other hand, many sexual minority youth survive middle school and high school virtually unscathed (Savin-Williams, 2005).



Figure 1.2 Lawrence Fobes King, Oxnard, California (Cathcart, 2008).

When 15-year-old Lawrence F. King (see Figure 1.2) was shot and killed in February 2008 in his junior high computer lab, it seemed as if the national media paid little attention to a middle school boy murdered by a classmate (Cathcart, 2008). Even

when Jaheem Herrera (Simon, 2009) and Carl Hoover-Walker (theBostonChannel.com, 2011; Moodie-Mills, 2011) in April 2009 and Justin Aaberg (Eckholm, 2011) in July 2010 took their own lives, very few articles appeared other than in gay or lesbian news outlets (Morris, 2011). However, when nine young men and one young woman committed suicide in the fall of 2010, as a result of their actual or perceived non-heterosexual orientation, there was some public outcry (Lugg, 2010). All of a sudden, there was an epidemic of suicide by (primarily) young gay men of high school and college age. In total, between February 2008 and June 2013, twenty-seven young men and two young women were reported by the popular media to have committed suicide as a result of bullying within their school environments, related to their actual or perceived sexual orientation as gay or lesbian (see Appendix A). These twenty-nine sexual minority youth are probably only the tip of an iceberg. For every lesbian, gay, bisexual, queer, two-spirit or transgender boy or girl who dies because of homophobic bullying and gets into the national news, there may be hundreds of deaths related to homophobic bullying that are not reported.

Dan Savage initiated the “It Gets Better” campaign (Savage & Miller, 2011; Savage Love, 2010), which now has over 2400 video messages (<http://www.itgetsbetter.org/video/>), from Justin Bieber and Kate Bornstein to the White House. Everyone, it seems, wants to make a video asking middle and high schoolers to “wait”—“wait for things to get better” (Sawyer, 2010; Stelter, 2010). A similar project is “The We Got Your Back Project” where the authors put their pictures online, *but not their full last names* (E & D, 2010). E and D want to make sure that everyone is heard, especially transgender individuals, bisexuals, and straight allies. The “I Want the World to Know Initiative,” inspired by the deaths of Carl Hoover-Walker and Jaheem Herrera in April 2009, collects coming out stories. Recently, I heard of “The Make It Safe Project” started by Amelia, “an openly lesbian teen” in San Francisco, California (Roskin-Frazee, 2011). “The Make It Safe Project” donates books about sexual orientation and gender expression to schools and youth homeless shelters that lack the resources to keep their teens safe (<http://makeitsafeproject.org/>). Despite the messages of hope and resilience (see Appendix B, C and D), sexual minority youth still must navigate a heterosexist school environment.

Here is testimony from a young girl in Kansas from the New York Times interactive “coming out” project:

She was my best friend, and maybe that had something to do with it. She had a boyfriend, and a bad reputation, but I wanted to be with her anyway. It didn't work out, the way dating your best friend and teenage relationships usually don't. This is normally the point where tears are shed, rebounds happen, and then you move on. That wasn't how it worked this time, because now I had new problems.

This was Kansas, and I had just dated a girl. That apparently, is not an okay thing to do. She suffered the same fate, I'd like to note. It's not a fun thing. People on the bus throw things at you, and come up with stupid things to say. They whisper about you, and only get louder when you walk by. They complain about the Phelps family while scooting farther away from you like you had the plague. As a year passes, then two, girls refuse to change in the locker room with you because obviously since you like girls, you must be attracted to them, automatically. Eventually it becomes old news, but it's always still there.

People hate you for it, but they aren't willing to admit it's because you're gay or bisexual, they'll just say "weird". Your parents just kind of shrug it off and look the other way, but are suddenly more hesitant about girls who you really are just friends with staying the night. What can I say? She was my best friend. She wasn't the last, but she was the first and that's what really matters.

I dated my best friend, that's just fine, but we're both girls? Excuse me, this is the Midwest, and that just isn't okay. We support gay rights, unless the gay people are here. (Jenny M., 15 years old, Kansas; The New York Times Company, 2011)

Heteronormativity creates social and educational problems such as the need for boys to prove their masculinity by bullying other boys, contributing to teen suicide by boys perceived to be “not heterosexual” enough. Non-heterosexual girls are ostracized as well, as Jenny M. explains above. It is important to address this social problem within the context of American society and American schooling.

Homosexuality in American Society

In response to a growing awareness of homosexual men and women in the military (returning from World War II) and to the McCarthy hearings, in the 1950's (mostly White) homosexual men and women formed organizations (the Mattachine Society and Daughters of Bilitis) to serve the needs of its (mostly closeted) members. In large cities like New York City and San Francisco, certain neighborhoods became places where gay men and lesbian women could gather, primarily in bars. The anonymity of bar

life made it possible for non-heterosexuals to “come out” to themselves and others. The bar phenomena culminated in the Stonewall Inn riots in June of 1969, considered the beginning of the gay and lesbian civil rights movement.

However, the segregation of non-heterosexual men and women did not stop with Stonewall but continues into the present. Although there are now churches that serve predominantly non-heterosexual congregants, the bar and the church are still the primary location for socialization and fellowship.

In the African American community lesbians and gay men may choose to be “on the down low” rather than “out” to their congregations (James, 2011). It is more important for these individuals to maintain their community and racial ties, than to express openly a non-heterosexual identity (McQueeney, 2009). Although their behavior may be homosexual, and their orientation may be homosexual, they will choose to identify as heterosexual (at church) or to be invisible. In this way even in churches where homosexuals are known to be present, the dividing practices of the dominant culture prevail.

There are some exceptions to the church and the school: neighborhoods in San Francisco (Castro), New York City (Chelsea), Chicago (Boys Town), Kansas City (Boys Town, Girls Town), Dallas (Oak Lawn), and Houston (Montrose) are well-known enclaves for non-heterosexual adults. In these neighborhoods gay men and lesbian women can walk down the street holding hands or showing physical affection with little fear of violence. In the dominant culture, however, non-heterosexual expressions of affection are still taboo.

Homosexuality in American Schools

These taboos extend into school life. Heterosexual boys and girls are allowed to hold hands, kiss in the hallway, sit on each others’ laps in the library, attend prom, run for Prom King and Prom Queen, become cheerleaders or athletes, with little or no fear of violence or harassment as long as they present themselves as exclusively heterosexual. Other discriminatory practices in school environments include surveillance, gender policing, uniforms, grades, tracking, standardized tests, and testing for deficits (special education) or extraordinary talent (gifted and talented). Each of these practices sort and

separate school children into categories of those who are approved of and those who are not; those who are mainstream and those who are marginalized.

Despite the national social justice work performed by the Human Rights Campaign (HRC), Parents, Families, & Friends of Lesbians and Gays (PFLAG), the National Gay and Lesbian Task Force (NGLTF), and Lambda Legal, it wasn't until 1996 that *Nabozny v. Podlesny* changed the conversation about harassment of non-heterosexual school children (http://www.lambdalegal.org/in-court/legal-docs/nabozny_wi_19960731_decisioin-us-court-of-appeals). Ms. Podlesny was Jamie Nabozny's middle school principal who refused to do anything about the boys who were physically violent against Jamie since elementary school and throughout middle school. Ms. Podlesny said many times to Jamie's mother and the mothers of the bullies, "boys will be boys." Even after this case was adjudicated, Ms. Podlesny and the two high school administrators who were prosecuted in this case were hired by school districts in other states (Lambda Legal, 1996).

With the understanding that heteronormativity fuels the inertia within school districts to provide safe and welcoming learning environments for non-heterosexual students, the Gay, Lesbian, and Straight Educator's Network (GLSEN), along with the National Education Association (NEA), have provided professional development activities for teachers and students throughout the United States. In addition, the Gay Straight Alliance Network (www.gsanetwork.org) provides resources for teachers, students, and parents to start GSAs in their local high schools under the provisions of the Education Access Act that guarantees meeting space for every student club or organization. When these strategies fail, PFLAG urges parents to file a complaint with the Washington, DC Office of Civil Rights (OCR). One of the results of *Nabozny v. Podlesny* was the judge's suggestion to school districts to include harassment based on sexual orientation in the written sexual harassment policies of the school district. Failing an enforced school district policy, harassment based upon sexual orientation is a federal civil rights violation.

Not all sexual minority youth have difficulty in school. Ritch C. Savin-Williams provides evidence for how contemporary youth view heteronormativity in *The New Gay Teenager* (2005) when he observes that millennials frequently refuse to be labeled, yet

millennials are practicing both opposite sex and same sex behavior just as human beings have done for thousands of years (Neill, 2009). Having seen or read too many stories of teenagers being thrown out of their homes, attempting (and completing) suicide, skipping school, and not attaining educationally, millennials are less willing to identify, even as they are highly cognizant of their sexual orientation (attraction) and engaged highly in both opposite-sex and same-sex behaviors (Savin-Williams, 2005). Since the school's expectation is to present heterosexual identities, many children perform their gender during school hours in ways that will reduce their being noticed as non-heterosexual.

But outside of school, things are different. In Mary Gray's (2009) ethnography of rural Kentucky's sexual minority youth, she describes how the members of a local LGBT support group go to the local Wal-Mart to perform drag. Since there are so few places for them to gather in their highly conservative and heterosexist rural environments, Wal-Mart has become the only place where they can be themselves and perform their transsexuality (Gray, 2009).

Exclusive heterosexuality is a myth (Neill, 2009). If heterosexuality is the default, why does it need to be defended and reinforced so exclusively throughout childhood? Whether we focus on teen suicide or on the prohibitions of public displays of affection that apply to non-heterosexual youth (but not to heterosexual youth), the expectations of heteronormativity affect administrators, teachers, and students. It would seem to me that professional educators could do a better job of being informed about the variety of sexual orientation(s) that children are experiencing. Therefore, I continue to locate the solution to this social problem within educational research.

Statement of the Problem

What happens to school children who are unable to conform to the norm of heterosexuality? How do school staff respond to non-heterosexual children? Do the experiences of sexual minority youth differ from the majority of school children? Children who do not conform to the norms of heterosexuality are demeaned, teased, verbally harassed and physically assaulted. Adults in the school building, including teachers and other school staff, do (little or) nothing to stop the harassment. Children who are victimized do not feel safe in the classroom. As teacher educators, we must

develop an awareness and value for the multiple identities of our students. In addition, protecting school children from bullying is a social justice issue. Teachers are in the position to not only stop bullying, but to prevent its occurrence. In my research I want to know whether sexual prejudice among teachers is associated with gender, race/ethnicity, age, educational license sought, teaching content area, previous education, political affiliation, religious affiliation, location, friends/family/co-workers, or sexual orientation.

School-aged children are bullied for many reasons: disability, body size, accent, ethnicity, race (Fowler, 2011); being adopted, a foster child, homeless, or a child of divorced parents; gender identity, gender expression, and perceived or stated sexual orientation (Graybill & Morillas, 2009; Kosciw et al., 2010; Maza, 2010). Students participating in the 2009 National School Climate Survey reported that 85% of LGBT students were verbally harassed because of their sexual orientation; 40% of LGBT students were physically harassed because of their sexual orientation; and 19% of LGBT students reported being assaulted physically because of their sexual orientation (Kosciw et al., 2010, pp. 26-27). In addition, of students who had experienced harassment or assault, 62% did not report the incident in the belief that either the harassment would get worse or that school staff would not take the report seriously (Kosciw et al., 2010, p. 32), and the 34% who did report an incident said that school staff did nothing in response to the report (p. 38). Of those students who experienced harassment or assault and who *did* report an incident, only 36% felt that the school staff responded effectively (p. 42). Kosciw et al. conclude “Failing to intervene when harassment is reported, blaming students for their own victimization, and failing to appropriately address the situation are unacceptable and potentially harmful outcomes” (2010, p. 42).

School staff responses to sexual minority (lesbian, gay, bisexual, transgender, questioning, queer, two-spirit, or intersex) middle school and high school students are overwhelmingly negative (GLSEN, 2010; Kosciw et al., 2010). To complicate matters, sexual minority youth may be in the process of coming out (Adams & Phillips, 2009; Cass, 1984; Coleman, 1982; Hetrick & Martin, 1987; Morales, 1989; Troiden, 1989) or are out and struggling with family conflicts and religious identity (Barbosa, Torres, Silva & Khan, 2010; Fowler, Nipkow & Schweitzer, 1991; Fox, 1983; Hillier, Mitchell & Mulcare, 2008). As sexual minority students experience injustice and oppression in

schools, it is imperative that teachers and administrators pay attention to this issue. The role of teacher education programs in preparing teachers becomes critical.

Teachers need to be aware of the multiple identities of their students, and they need to be informed about sexual orientation. We know a little bit about gay adult males in Kansas (Sanford, 1974) and about the intersection between sexual identity development and religious identity development for college students (Hinrichs, 2009; Jones, 2008). A few researchers have looked at adolescents' beliefs about homosexuality (Horn, 2006), teachers' beliefs about gender roles (Cahill & Adams, 1997), teachers' attitudes towards gay and lesbian parenting (Maney & Cain, 1997), teachers' attitudes about homosexuality in Australia (Ollis, 2002) and Spain (Pérez-Testor, Behar, Davins, Sala, Castillo, Salamero, Alomar & Segara, 2010), pre-service teachers' attitudes toward sexual minority youth in Canada (Dowling, Rodger, & Cummings, 2007), and tolerance of homosexuals cross-nationally (Ernulf, Innala, & Whitman, 1989). A few educational researchers have designed interventions for pre-service (Riggs, Rosenthal, & Smith-Bonahue, 2011), elementary (Payne & Smith, 2010, 2012b) and early childhood teachers (Shai, 2010). However, none have investigated pre-service and in-service teachers' beliefs and attitudes towards sexual minorities in the United States combined with the role that teacher education programs should play in preparing teachers for the presence of sexual minority youth in their classrooms.

Purpose of the Study

The purpose of this study is to explore K-12 in-service and pre-service teachers' beliefs and attitudes toward students with non-heterosexual orientations. We need to know what kinds of experiences pre-service and in-service teachers have had (or are having) with sexual minorities. In my research I want to know whether the degree of sexual prejudice among pre-service and in-service teachers differs by gender, race/ethnicity, age, educational license sought, teaching content area, previous education, political affiliation, religious affiliation, location, friends/family/co-workers, or sexual orientation.

In so doing, I seek to shed light on the role of teacher educators in better preparing educators to teach sexual minority youth. From this inquiry, additional

research, professional development activities, and school interventions can be designed to redress the inequities between the ways that heterosexual youth and non-heterosexual youth are schooled. In addition, this inquiry paves the way for critical examination of other readily accepted, but unquestioned, practices in school environments. This questioning of the unexamined habits and expectations of schooling will result, potentially, in a more equitable educational opportunity for all school children.

Theoretical Framework

This section provides a brief overview of the theoretical framework for this research project. I am taking the point of view of post-structuralism where heteronormativity no longer serves a useful organizing principle for gender expectations that marginalize non-heterosexual adults and youth and encourage discrimination and violence in society and, specifically, in school environments.

Post-structuralism

Post-structuralism describes an umbrella of ideas that arose in the 1960s and 1970s to counter structuralism. Structuralism is analogous to positivistic thinking and points of view supported by the belief in absolute truths governing human experience; post-structuralism posits that “truths” change over time as a result of cultural changes and improved knowledge. Post-structuralism eschews “grand narratives” such as the one that says “all humans are born heterosexual.” Some examples of grand narratives of history are religious explanations (the belief that everything in history is a reflection of divine purpose), progress (the belief that change means improvement; that newer ways of doing things are better than older ways of doing things), circularity (the belief that things in history happen in cycles that repeat themselves), pendulum (the belief that historical trends go back and forth between extremes), and dialectic (the belief that change in history can be explained as a continual power struggle between actions and reactions) (Fendler, 2010, p. 193).

Post-structuralism also takes into account how discourse (talk, text, media) creates ideas that come to be taken as “truth.” For instance, when school children use derogatory language like “that’s so gay” or “he’s such a fag” or “she’s such a dyke” without being questioned by supervising adults (parents, teachers, pastors, principals, guidance

counselors, social workers) about the meaning(s) behind those phrases, the derogatory message is reinforced by repetition. Structuralist theories of power emphasize two-sided relationships where the teacher is the only expert who exercises power and students are at the effect of the teacher with no power of their own (Fendler, 2010, p. 196).

Structuralism also supports an essentialist (biological) point of view that, for instance, humans are born heterosexual, without taking into consideration racial, ethnic, socio-economic, gendered and religious influences. Similarly, structuralists would support the developmental notion that sexual identity is a straight line or set of phases that occur in a specific order, at specific times, with predictable outcomes. Hypothetically, from the structuralist's point of view, a child is born, s/he progresses through developmental stages that coincide somewhat with school grades and magically enters young adulthood with a fully-formed (unquestionably heterosexual) identity. The structuralist point of view would assume that there are no stops along the way, no detours, no questioning, no doubts, simply a smooth developmental trajectory towards heterosexuality by a specific age range.

Foucault

Although Foucault did not consider himself a poststructuralist, many others characterized his work within the poststructuralist movement. Michel Foucault rose in popularity in the 1970s and 1980s as a critical theorist and as an out gay male activist. Foucault critiqued the historical foundations of education, in particular, through analyzing the rise of the prison, along with certain disciplines that reinforced compliance to societal norms: the military, the monastery, and the school. He also wrote three volumes on the history of sexuality that question the Victorian myth of sexual repression by countering the repression hypothesis with the creation of the deviant. Homosexual behavior that existed alongside heterosexual behavior was called out in eighteenth century France by the Church and the early practice of psychiatry as deviant behavior. Foucault (1990) explains the linkages between the aims of the Church and the aims of capitalism to venerate the nuclear family. The wealthy landowners and capitalists, as well as the Church, needed men and women to marry and have children. Children would become laborers in the manufactories and new tithers in the Church.

Foucault (1995) is especially critical of schools as they grew out of the military and monastic models of the seventeenth and eighteenth century. The classroom must be arranged just so, where specific students were singled out to make sure that all students behaved within certain norms, and compliant children were venerated and rewarded. Embedded in the expectations of schooling were the assumption that males would become educated, rather than girls, and that the dominant, bourgeoisie culture would be reproduced through schooling. Foucault provides the historical references to trace the purpose of school that continues today back to seventeenth and eighteenth century France.

Foucault (1995) interrogates how citizens become subjects of the state, including how children become subjects of an educational system that is tracking, ranking, and examining on a daily basis. However, Foucault does not suggest that these systems of power can or should be overthrown; instead, he offers the alternative of ethical self-care. Foucault advocated that it was ethical for individuals to resist their subjectivity through action within institutional power relations. In this way, I admire Foucault's work for its practicality in the face of overwhelmingly discriminatory systems of power in American society, such as White supremacy.

Kumashiro

Kevin Kumashiro is a contemporary poststructuralist who taught at the University of Illinois, Chicago, and who is currently the Dean of College of Education at the University of San Francisco. He has also served as the President of the National Association for Multicultural Education and the director of the Center for Anti-Oppression Education. Kumashiro identifies his work as poststructuralist in that he is interested in multiple voices and multiple approaches to anti-oppression work in schools. He does not believe there is one solution to discrimination. As an Asian gay man, Kumashiro has researched different approaches within the multicultural education field and suggested that there are four that should be considered: education about the other, education for the other, education that critiques privileging and othering, and education that transforms individuals and society. The fourth approach, education that transforms individuals and society, is most similar to James and Cherry McGee Banks' fourth level of integration of multicultural content (Banks & Banks, 2007, p. 251) or Sleeter's social

activism (1996). In *Troubling Education: Queer Activism and Antioppression Pedagogy* (2002), Kumashiro interviews a variety of student and scholar activists working in the Chicago area to counter heteronormativity and other kinds of discrimination. I consider his work exemplary in a theoretical sense and in a practical sense for how educators must address oppression in American schools.

Methodology

The research design follows a mixed methods, sequential explanatory approach (Creswell, 2003, p. 213) where pre-service and in-service teachers' responses to a survey were analyzed statistically, followed by open-ended interviews and supplemented by qualitative artifacts. A survey of teacher beliefs and attitudes and interviews with self-selected (volunteer) participants were analyzed for related themes. I analyzed the quantitative data for trends related to demographic (gender, race/ethnicity, geographic location), educational (teacher education status, educational license sought, teaching content area), and personal (politics, religion, sexual orientation, finishing the survey) participant characteristics. In addition, I interviewed undergraduate, master's and doctoral student representatives to glean more specific information related to their own experiences with sexual minorities and related to their perceptions of their preparedness to teach sexual minority youth.

Research Questions

The overarching question was, *How can pre-service and in-service teachers' preparation be improved to provide equal and equitable experiences for sexual minority youth in a multicultural society?* In order to answer this larger question, I will start by assessing the beliefs and attitudes of teachers towards sexual minorities in general.

The following three questions guided this research:

1. What are the beliefs and attitudes of K-12 in-service and pre-service teachers regarding sexual minorities? (quantitative)
2. What experiences do K-12 in-service and pre-service teachers have with sexual minorities? (qualitative)
3. What can teacher education programs do to raise awareness about sexual minorities in K-12 education? (qualitative)

Significance of the Study

Teachers are in a unique position to stop or prevent bullying of sexual minority youth in their own classrooms. However, teachers may not feel prepared to serve sexual minority youth because of prejudice, lack of knowledge, or uncomfortableness with the subject(s) of sexual orientation, gender identity, and gender expression. Therefore, teacher educators need to consider how to prepare pre-service and in-service teachers for this challenge. The significance of this study is that it has the potential to make a unique contribution to the teacher education literature, as well the multicultural education literature. In addition, this research may provide new understandings for interventions in school environments on behalf of sexual minority students. At the very least, it is my hope that through this research pre-service and in-service teachers will become more self-reflexive about how gender and sexuality influence teaching and learning.

Definition of Terms

For this research, terms related to sexual minority youth (lesbian, gay, bisexual, transgender, questioning, queer, two-spirit, and intersex), to aspects of social construction (heterosexism), and to social (educational) reconstruction, along with terms used by Foucault and other Foucauldian educational researchers will be used most often.

Biological sex: refers to the anatomy and physiology of an individual

Bisexual: females or males who are attracted to both sexes

Coming out: the process of letting yourself and others know your sexual orientation

Discipline (Foucault): a new arrangement of power within modern society, in which the techniques of the prison became the central organizing principles for creating conforming people (Wilchins, 2004, p. 68)

Discourse (Foucault): a network of language, actions, laws, beliefs, and objects that make our lives understandable (Fendler, 2010, p. 16); also, ways of thinking and talking, laws, customs, money, and people's identities (Fendler, 2010, p. 191); also, a set of rules for producing knowledge that determines what kinds of intelligible statements can be circulated within a given economy of thought (Wilchins, 2004, p. 59)

Gay: males who are attracted to other males

Gender: a language, a system of meanings and symbols, along with the rules, privileges, and punishments pertaining to their use—for power and sexuality (masculinity and femininity, strength and vulnerability, action and passivity, dominance and weakness) (Wilchins, 2004, p. 35); in this research, in discussions of gender, gender will be considered to be socially constructed and fluid, whereas biological sex is determined by anatomy and physiology; one exception is that in the survey being offered, “gender” is used to indicate “biological sex” because we believe pre-service and in-service teacher participants are more used to understanding gender as biological sex

Gender identity: the gender one most relates to inside themselves (Killermann, 2012); also, the inner sense most of us have of being either male or female (Wilchins, 2004, p. 8) and not necessarily consistent with the biological sex of the individual

Gender expression: the gender that one shows on the outside through clothing, body movement, speech, and interaction with others (Killermann, 2012); also, the manifestation of an individual’s sense of being masculine or feminine through clothing, behavior, grooming, etc. (Wilchins, 2004, p. 8)

Heteronormativity: the assumption or “grand narrative” that everyone is heterosexual; also that heterosexuality is the dominant sexual orientation

Heterosexism: privileging of heterosexuality

Homophobia: fear of the homosexual

In-service teachers: currently teaching in their own classrooms; enrolled in a master’s or doctoral degree program

Intersex: someone who is born with ambiguous genitalia

Lesbian: females who are attracted to other females

Prejudice: a negative affective disposition toward a group or its members (Pérez-Testor, Behar, Davins, Sala, Castillo, Salamero, Alomar, & Segarra, 2010)

Pre-service teachers: teacher candidates enrolled in undergraduate teacher education or in the master’s level certificate program

Queer: an umbrella term that may include lesbian, gay, bisexual, transgender, two-spirit, intersex individuals *and* may also include heterosexual allies

Questioning: anyone who is questioning the default assumption of the gender binary (man/woman) or heterosexuality (one man, one woman)

Scale: for the purposes of this research, a *scale* is a set of Likert items that measures a belief or attitude; for instance, the Modern Homophobia Scale (MHS) measures beliefs and attitudes towards lesbians and gay men; the MHS-L subscale measures attitudes towards lesbians while the MHS-G subscale measures attitudes towards gay men; put together, the MHS indicates the degree of sexual prejudice a participant holds towards sexual minorities

Sexual identity: how you label yourself in relation to others (i.e., homosexual, heterosexual, bisexual, transsexual)

Sexual minority: for the purposes of this research, includes all of the non-heterosexual orientations and/or gender identities

Sexual orientation: who you are attracted to (i.e., same-sex, opposite-sex, asexual, pansexual) (Killermann, 2012)

Sexual prejudice: a preferred concept and term, in comparison to homophobia (Herek, 2000)

Sexuality: the composite of sexual behavior (what someone does), with sexual orientation (to whom someone is attracted), and sexual identity (how someone labels themselves)

Sexual minority youth: a term used in sociology more frequently than in education; transcends the alphabet soup (LGBTQQ2I); does not limit the population being described, but may also include genderqueer, boi, queerboi, omnisexual, down low, multisexual and other non-heterosexual identities (Savin-Williams, 2005, pp. 6-7)

Social construction: the way that society influences characteristics; in contrast to believing that race, gender, and sexuality are fixed, biological characteristics; instead, supports the idea that the norms and expectations of the culture create, change, dominate, and dictate what is acceptable and what is not

Social (educational) reconstruction: the possibility that through education, and specifically through the critical examination of society by children and teachers, society can be transformed into a more equitable and inclusive environment for all people

Transgender: an umbrella term for anyone who crosses gender lines (Wilchins, 2004, p. 8); also, anyone who is *gender-variant* or *gender-nonconforming* (p. 29); also,

someone who performs (presents themselves as) a different gender on occasion (drag queens, drag kings, cross-dressers)

It [transgender] arose in the mid 1990s as a way to distinguish people who cross sexes by changing their bodies (transsexual) from people who cross genders by changing their clothing, behavior, and grooming (transgender). (Wilchins, 2004, p. 26)

Transsexual: a woman trapped in a man's body (Wilchins, 2004, p. 48); also, having the wrong body for the gender one really is (Reitz, 2009)

Two-spirit: a term used by Native American tribal people to designate a non-heterosexual and/or gender variant person

Delimitations (Boundaries)

This study is restricted to pre-service teacher candidates and in-service teachers enrolled at one Midwestern land-grant university. The survey data was collected at one moment in time, constituting a snapshot of beliefs and attitudes. In addition, interviewees self-selected; that is they volunteered through the survey to be interviewed.

I am only interested in teachers' beliefs and attitudes about sexual minority youth. I am not asking for teachers' beliefs about parenting the non-heterosexual student or about non-heterosexual parents. In addition, I am not studying the beliefs and attitudes of administrators (principals and vice-principals) or other school staff (janitors, guidance counselors, coaches, nurses, or social workers).

Limitations (Weaknesses)

All students in one College of Education from one Midwestern land-grant university were offered the survey. These findings should be considered temporal and not necessarily generalizable to other settings.

Researcher's Perspective

My public school education was steeped in the "sage on the stage" approach to teaching and learning where the teacher was the only expert in the room (see Figure 1.3). I memorized and regurgitated the material presented with little or no context for what I was learning. My classmates and I were not being prepared to participate critically or

justly in a democracy, but we were expected to reproduce the attitudes, skills, and talents of our parents and other adults.

In my high school, classmates were *not* coming out and there were no Gay Straight Alliances (GSAs), but there was traditional sex education (rather than the abstinence education common today). Although I excelled in this environment as a visual and auditory learner, as I pursued graduate degrees, my learning styles changed and developed to include kinesthetic styles of learning and an aversion to sitting quietly, listening to lectures. Education as a baby boomer was flat, frequently boring, and not preparatory for life.

Like many in my generation, I did not come out until my college years. Therefore, I am somewhat of an outsider when it comes to in-school bullying. However, since I am a sexual minority, and I was out while teaching in a public school, I am an insider from the standpoint of both pre-service and in-service teachers. In addition, as a PFLAG member I maintain close ties with local high school GSA members.

After college, I went back into the closet to join a religious order. Therefore, I am an insider where issues of religiosity and sexual orientation intersect. I have maintained both religious and spiritual ties with Christianity, Sufism, and Native American spirituality.

I am a life-long Democrat, leaning slightly to the left. I am as close as an American can be to a Social Democrat. I believe that countries like Canada, the United Kingdom, Germany, and France have some social and political lessons to offer the United States.

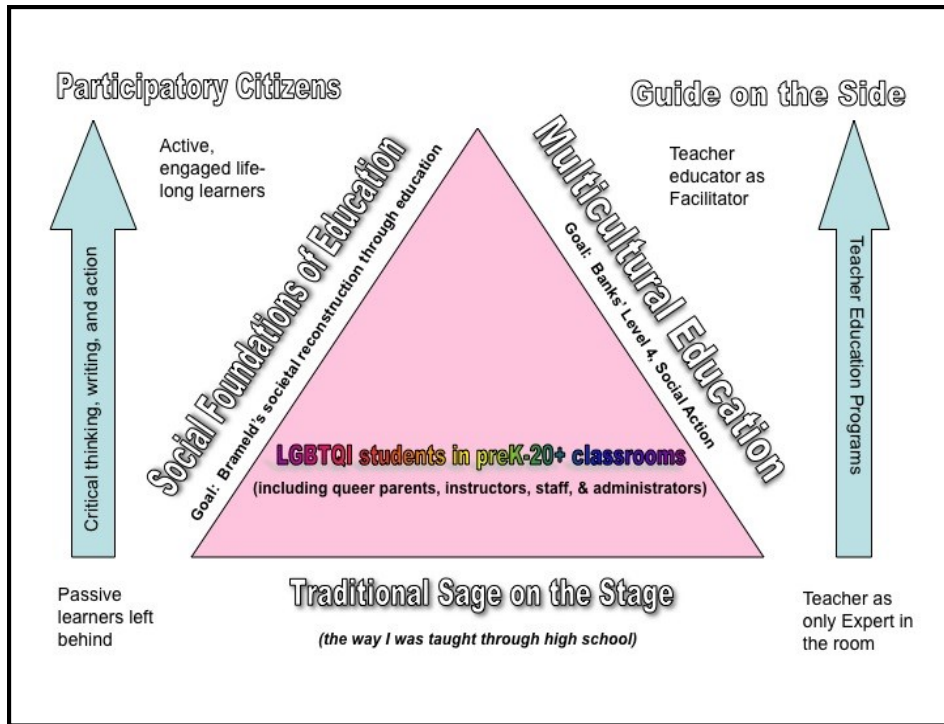


Figure 1.3 A Philosophy of Teaching & Learning Beyond the Traditional

I situate myself philosophically as a radical reconstructionist (see Figure 1.3); Brameld, 2000/1965, p. 77; Bussler, 1997, p. 90). To reconstruct society through education will require citizens who think and write critically, with the skills to participate in a multicultural democracy (Brameld, 2000/1965, p. 79). The standards for foundations of education suggest interpretive (examining, explaining, and analyzing the intent, meaning, and effects of educational environments from historical, philosophical and cultural perspectives), normative (examining and explaining in the context of value orientations), and critical (inquiry, questioning, identifying contradictions and inconsistencies) perspectives to guide faculty (CSFE, 2004/1996). At the same time, I do not consider myself the only expert in the classroom. Brameld suggested that (even high school) students are quite capable of considering pressing social problems and designing societal solutions (Stone, 2003, p. 138). Banks' levels three (transformative) and four (social action) encourage action (Banks & Banks, 2007, p. 251). Sleeter (1996; & Grant, 2007) and Grant embrace the social action level within social justice education. The transformative and social action approaches to education appeal to me as a social justice educator and a future multicultural teacher educator.

Researcher's Bias and Assumptions

In the previous section I described my perspectives from a generational, historical, philosophical, and political point of view. In this section I clarify my subjectivities specifically related to harassment, bullying, and discrimination based upon gender and sexual variance. Three assumptions will guide my subjectivity story. First, that homosexuals are required by heterosexism to explain themselves, while heterosexuals are assumed to be “normal” (and inexplicable!). Secondly, that the majority of my readers will be self-identified heterosexuals; therefore, I must explain myself more thoroughly than if I were writing for a non-heterosexual audience. What this means for me is that while I am more comfortable writing in a storytelling way, I may have to abandon the story in favor of the scholarly in order to be taken seriously. Therefore, this subjectivity story becomes very important to me as a reflective device that backgrounds, foregrounds, and surrounds everything that follows. Thirdly, that race, religion, politics, and class are intimately related to gender and sexual variance. The intersectionality of these aspects of identity need to be carefully, and critically and intentionally considered in any discussion of gender or sexual variance within American education. In the subjectivity story below, I will weave together these aspects of my identity as a White, middle class, highly educated, female from South Texas.

As I grew up on the Gulf Coast of Texas, I learned many things from my school environment about conforming to gender expectations. We had a dress code; girls wore skirts; we were never allowed to wear pants or shorts to public school. I hated it. Not until my undergraduate college experience did I wear anything but skirts or dresses. When I could finally wear pants, I have never gone back to wearing skirts or dresses willingly. Outside of school, I wore jeans and western shirts, boots, and a cowboy hat. I paid careful attention to what other women were wearing; especially, when I realized that I was a lesbian. I wanted to know what other lesbians wore, and as I became older, I would frequently imitate the clothing style of lesbian women that I respected. Although I am female (gender identity), my gender expression is more male. As a child, I was called a “tomboy” many times.

I knew I was different, but I also did not have a name for it in elementary school or junior high. I had no one to ask. It wasn't until my high school years at summer

camp, when I was first called “baby dyke” by my camp counselors, that I knew there was something recognizably different about me. It was still many years before I knew what “dyke” meant, however.

I was churched in Methodism with a little bit of Southern Baptist thrown in for good measure. My mother and I attended the Methodist church on Sunday morning, and I attended BYU on Sunday evenings with the kids across the street. There was never any discussion of gender or sexuality in church environments. When I joined a religious order, there was even less discussion of gender or sexuality, even though there were rumors of gay and lesbian members. After leaving the Order, I gravitated toward the Metropolitan Community Churches and the independent sacramental movement. I thought I had come “home” and reconciled with God my gender expression and my sexual orientation.

Unfortunately, church environments that advertise themselves as “open and affirming” or “welcoming” aren’t always so. The majority of these churches are mainline, White, Protestant with strong heteronormative expectations. Recently I attended the funeral of a local woman whose daughter is gay and who had married her partner at the local church. I felt that I was dressed appropriately for the funeral of the matriarch (Victoria is a pseudonym) of a family I had known when my partner and I were members of this church. The following is my recollection:

What surprised me was that when I got close to the sanctuary doors, one of the ushers tried to hand me a flower to put in my hair. I said, “no thanks.” She approached me again as if she was not going to allow me to proceed until I put a flower in my hair! I said, “no thanks” again. Once again the usher accosted me, attempting to force me to put a flower in my hair. I said, “Ma’m, that isn’t my style.” She replied, “...but it is for Victoria!” I said, “Ma’m, I said ‘no’ and I mean ‘no’.” What I thought was, “Which part of ‘no’ do you not understand?”

I did manage to get around her, without a flower in my hair, and to find a seat next to someone I knew. I started looking around. Sure enough, even some of the other dykes had flowers in their hair, along with the unusually feminine clothes they were wearing. However, when Victoria’s lesbian daughter and spouse entered the sanctuary, her spouse did not have a flower in her hair. Yes! Whether the usher harassed her as well, and she prevailed or whether her spouse managed to avoid the flower-wielding usher, I will never know.

The usher, a church member, supported the “open and affirming” process, remained a member when the gay pastor was hired, and ushered for the marriage of Victoria’s

daughter and her spouse. The usher/church member considers herself welcoming, yet she felt the need to force “a flower in your hair” on me, even when I said “no” respectfully, several times. What I recognized that day was that members of this church exercise unknowingly and unintentionally the dividing practice of gender policing that goes unexamined. Unexamined gender policing by church members is the primary reason my partner and I are no longer members of this local congregation that advertises its “open and affirming” status within its Christian denomination.

Educational environments reproduce the dominant culture. The United States is no exception. My experiences as a student attending land grant universities confirmed repeatedly that people like me were not welcome. For instance, I was discouraged from becoming a vocational agriculture teacher in the mid-1980’s; a committee member explained that it was because I was involved in activist work to have my university recognize the gay student organization and provide meeting space as it did for other student organizations. Our political work resulted in a federal judge instructing my university to provide to the gay student organization all of the perquisites given to other recognized student organizations.

Skipping forward to when I taught for one year on a restricted license in an inner city high school, I was aware that both administrators and other teachers had questions about my gender expression and sexual orientation. No one was brave enough to ask me directly, but I would hear comments from my students in my own classroom, and I would pick up on gossip from other teachers through the rumor mill. I became very sensitive to the issue of labelling. For adolescents labelling can be dangerous depending upon who decides the label and who knows the label. Therefore, the hidden and explicit “rules” around labelling students, especially minority students, is critically important for pre-service and in-service teachers to consider for their own classrooms. On the one hand, blurting out someone’s sexual orientation (known as “outing” someone) without permission may put that person in danger, whether it is an adult or a student. At the same time, knowing and honoring gender identity, gender expression, or sexual orientation may enrich the relationship. Teachers are in a unique position where they mediate what students know and say about each other.

At the same time classroom teachers and university faculty members need to model the behavior of not erasing the identity of the student; while at the same time, not placing undue emphasis. For instance, the very first time I had a teacher (any teacher) who was “like” me was only three years ago. For one semester of my graduate program, I had two lesbian professors. One of them was closeted, and one was out. In the classroom of the instructor who was out, it was well known that I, too, was out. Gender identity, gender expression, and sexual orientation were discussed every class period within the context of qualitative research methods. In the other classroom, gender identity, gender expression, and sexual orientation were taboo subjects. Even though my instructor was lesbian, and many of my classmates knew that I was out, there was never a discussion of gender or sexual variance in the context of quantitative research methods. On the other hand, a year later, the same instructor invited me to present my proposal draft for this research project to her quantitative research methods class. A semester after that, she invited me to present again my IRB application to her quantitative research methods class. Without her coming out, I had the opportunity to discuss this research project with other graduate students and receive their input and perspectives on conducting education research on gender and sexual variance. The value of both of these instructors in my multicultural graduate education cannot be overstated. It is common knowledge that when Black girls sit in classroom after classroom with White teachers, they are less likely to see themselves as classroom teachers. It is analogous to my finally getting to be a student of two lesbian professors.

I am positively biased toward recruiting, hiring, and promoting minority teachers and university faculty because as a student I have been overwhelmingly influenced by the experiences I have had with Asian, Black, and lesbian professors. Therefore, I have developed a perspective that not only is the professional educator (K-12 teachers, university faculty, administrators) the leader in racial identity development for their students, but s/he is also the leader in sexual identity development, for democratic participation in a rapidly changing multicultural society. Racial identity relates to the unconscious assumptions that White people make about ourselves and our superiority; the assumptions that White people make about our privileged status in the U.S. and internationally; the assumptions that White people make about our desire to control what

others do, think, and believe. These assumptions are incorporated into the gender and sexual expectations of heteronormativity. These assumptions are believed to be written by God in the canonical books of the Bible. These assumptions are unquestionable because of the interpretations made by conservative biblical scholars. Included in the biblical understandings are specific gender expressions, for instance, that are “normal” for men and women; that there are certain sexual expressions that are “normal” for men and women; that deviations from these norms are perverse and deviant (Foucault, 1990, 1995). In this *academic* use of White supremacy (Ansley, 1989; hooks, 2000; Mills, 2003), I am not referring to skin color alone, but to the myriad concepts, both outward and hidden, that govern the exceptionalism assumed by White-skinned people.

Just as the pre-professional teacher candidate and the in-service teacher are required to question and challenge their societal and familial beliefs and attitudes according to the requirements of teacher education accreditation, the classroom teacher and the university professor must be prepared to facilitate and lead a multicultural classroom. That is, the classroom teacher and university professor are the models for his/her students in racial identity development (Sprott, 2007) and in sexual identity development leading to democratic participation in a multicultural society (Banks et al., 2005). These developmental processes are analogous, not equivalent.

On the other hand, Foucault concluded that it was (is) educational, military, and religious institutions that reproduced specific societal beliefs and attitudes (1990, 1995) that I am calling White supremacy. Both heteronormativity and racial intolerance are embedded within the paradigm of White supremacy. White supremacy, *in the context of this dissertation*, refers to the assumption that each student is heterosexual, either male or female (only), attracted to the opposite sex (only), intends to marry a person of the opposite sex (only), and aspires to assimilate into the dominant White, Christian culture of the United States. Assimilation, as it relates to White supremacy, means that education will lead to a job, that the job will lead to conspicuous consumption (including ownership of a home, more than one vehicle, many gadgets) and a comfortable retirement. White supremacy underlies the neoliberal and capitalist, beliefs and attitudes of the twentieth century. When White European colonizers spread the practice of capitalism globally, heterosexism and the modern gender system were also spread

globally; multiple genders and multiple sexualities of indigenous populations were dismissed (Lugones, 2007). Whiteness confers special privilege from law enforcement, whereas black or brown skin color is more likely to mean life in prison, especially for males (Heitzeg, 2012). When White pre-service undergraduates enter into professional teacher education programs, their White privilege is challenged. Challenging White privilege should not be limited to challenging skin color, but should include challenging heteronormative beliefs and attitudes.

Organization of the Study

Chapter Two reviews the literature on multicultural education, on homophobic bullying, on teacher's beliefs and attitudes, and on my theoretical framework. Chapter Three describes the mixed methods research methodology, how data was analyzed (quantitatively and qualitatively), what results were expected, the trustworthiness (quantitative and qualitative) of the results, and ethical considerations. Chapter Four describes the quantitative analysis and explains the findings of that analysis. Chapter Five describes the qualitative analysis and explains the findings of that analysis. Chapter Six discusses the findings, draws conclusions, and suggests implications for the future of teacher education as well as future educational research.

Chapter 2 - Literature Review

Consequently, we may define multicultural education as a field of study designed to increase educational equity for all students that incorporates for this purpose content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and ethnic studies and women's studies. (Banks & Banks, 2004, p. xii)

Education that is multicultural applies the theory and practice of multicultural education across academic levels and disciplines through the comprehensive process of multicultural curriculum transformation. A multiculturally transformed curriculum does for students of color, white female students, and working-class students, among others, what the "canon" does for white, middle-class, male students. That is, it affirms them. (Clark, 2004, p. 62)

Definitions of Multiculturalism

Although sexual minorities are not explicitly included in the definitions above, the meaning is clear. The intent of multiculturalism is to include those who do not fit neatly into the dominant, heterosexist social group and should include sexual minority students, parents, teachers/faculty, staff, and administrators in pre-kindergarten through higher education (PreK-20+). Since schools have become the primary location for reproduction of heteronormativity, children are socialized towards heterosexual expectations, and children with non-heterosexual feelings, thoughts, or attractions are ostracized. How did we come to this moment in American society where schools reinforce discrimination regarding sexual orientation? One point of view comes from digging into the history of Western culture, including the global influence of the Christian Church through colonization by Northern Europeans.

The Roots of Heteronormativity

James Neill (2009) challenges Western heteronormativity using biological, historical, and religious arguments for ambisexuality in the human species. Neill provides biological data of same-sex behavior practiced alongside opposite-sex behavior in mammalian species; historical examples of societally sanctioned same-sex behavior in the ancient cultures of Mesopotamia, Babylon, Egypt, and Israel, among Indo-Europeans in the ancient world, in ancient Greece and Rome, and in China, Japan, Korea, and the

Islamic World; and explanations from Christian church history for how homosexuality became demonized and heterosexuality venerated (2009).

More specifically, the historical, heteronormative influences on the content and instructional strategies of American education originated in Greece with Plato in the fourth century before the Common Era (Plato, 2000). Plato's Academy, "the first university in the western world" (2000, p. vi), elevated discourse and discussion as the most vital "pathways to learning" (Plato, 2000, p. vi). Many of the structural and functional features of American education were operationalized in France in the seventeenth and eighteenth centuries with the influence of the monasteries and the military upon manufactory and convent schools (Foucault, 1995). Boys were expected to work and learn, while girls were primarily expected to work quietly and compliantly whether they learned anything or not. Bells, rows of chairs, repetitive and persistent testing, compliance with rules of behavior, and surveillance persist into the 21st century classroom (Foucault, 1995). With the Reformation and the Counter-Reformation, religious influences crossed the Atlantic with Protestants and Catholics making the content and structure of schools in the New World highly consistent with educational structures and practices left behind in Europe (Spring, 2008). The assumption that all children are Christian, of European origin, and heterosexual became a norm in the New World despite all of the evidence to the contrary from the indigenous inhabitants encountered in North America (Brown, 2007; Foster, 2007; Freedman, 2006; Günlog, 2007).

Along with the religious and structural components, the rise of capitalism also followed the Puritans to the New World with the expectation that children would be trained to work, to marry, and to raise more Christian children as workers (Spargo, 2000, pp. 18-19). The hidden curriculum of heteronormativity, of Judeo-Christian culture, of compliance with capitalist leaders made schooling of young men in the New World compulsory and learning for women a second thought. The elite (the bourgeoisie), the land owners, the gentlemen who drafted the Constitution, the Bill of Rights, the Declaration of Independence created a new form of government that would ensure that White, Anglo-Saxon (European), Christian, heterosexual males would continue to thrive and that women, children, and all other individuals would be treated as animals (Bell,

1989). Within the historical influences upon American education there are religious, economic, political, social and cultural intersections.

The philosophical, heteronormative underpinnings of American education originated with the Greeks, Plato and Aristotle, including neo-Platonism that led to Stoicism (reflected within Christian culture) (McNeill, 1993; Neill, 2009). The body was to be ignored and the mind was to be developed; this also played into the hands of the capitalist (bourgeoisie) where the worker was expected to give his/her all without complaint.

Not all educational philosophies were explicitly heteronormative. Multiple streams of philosophical influence are mentioned in textbooks of philosophical foundations of education: idealism, realism, neo-Thomism, experimentalism, and existentialism (Johnson, Collin, Dupuis, & Johansen, 1979); pragmatism, phenomenology, neo-Marxism, and postmodernist and critical theory (Sadovnik, Cookson, & Semel, 2001). These philosophical streams are operationalized traditionally as perennialist, essentialist, reconstructionist, and progressivist (Sadker & Zittleman, 2007) philosophies of education. These also can be characterized as holistic (idealism, Plato, perennialist), atomistic (realism, Aristotle and Skinner, essentialist), problematic (pragmatism, Dewey, progressivist), and perspectival (experimentalism, Brameld, reconstructionist) (McKeon, 1994; Taylor, 2009, 2010). Brameld was neither a neo-Marxist, nor a critical theorist, but the way postmodernist and critical theorists approach education from a social justice point of view leads me to include these philosophical threads within reconstructionism. These categories have shifted and changed depending on interpretation. In teacher education programs, we want pre-professional students to reflect on their own thinking processes and value systems in order to make conscious decisions about how their personal educational philosophy will inform their classroom practices. Therefore, the philosophical influences upon American education that intersect with religion, economics, politics, society, and culture are essential understandings within pre-professional teacher education.

When we look at the heteronormative social foundations of education, we have to look at how the various groups of immigrants influenced the content, structure and function of education within the New World. The Congregationalists (Puritans) and

other Protestant immigrants brought their religious ideas about education and felt that religion should be taught in the schools (Spring, 2008). Later Roman Catholic immigrants also felt that religion should be taught in the schools, creating a separate school structure from public education (Urban & Wagoner, 2004). Protestant influences, therefore, were privileged in the New World and in early public education (Spring, 2008). The privilege of the heterosexual, White, Anglo-Saxon Protestant point of view prevails in the 21st century classroom. Attitudes towards women and sexuality, determined by the Church (both Protestant and Roman Catholic), carried great weight in the New World even though sexual activity among both men and women was not exclusively heterosexual (Neill, 2009). Although early settlers were said to be shocked at the non-gender-conforming behavior of indigenous men and women, there is evidence of European immigrants practicing same-sex behavior (Foster, 2007; Freedman, 2006). Very early in the history of American education, therefore, heteronormativity became a hidden curriculum and implied expectation for schoolchildren (Thornton, 2009).

Culturally, indigenous Native Americans and European immigrants could not have been more different, yet White Protestants set about to create a Christian country with little thought for the native inhabitants (Urban & Wagoner, 2004) and leading to the establishment of boarding schools where Native American children were forced to learn the (heteronormative) White curriculum (Spring, 2008). In addition, as slaves were transported from Africa to work on plantations in the South, a second cultural clash occurred. In both cases, with Native Americans and with African slaves, the White, European, Christian (heterosexual, patriarchal, capitalist) point of view was institutionalized within the public education system. Jumping to 2010, of all the babies born that year, White babies were not the majority (G. Howard, personal communication, November 4, 2010). Yet, our public education system privileges the White, Eurocentric, capitalistic, male, heterosexist view in spite of changing demographics. It could be said that No Child Left Behind (United States Department of Education, 2001) promotes the failure of students of color by standardized testing written from the dominant culture's viewpoint. In teacher workshops in the United States and Australia, Gary Howard poses the question, "What evidence is there that we have not yet solved the problems of racism

and inequality in our schools and society?” (2006, p. 4). He collects the following answers:

disproportionate academic outcomes for different racial groups, increasing incidents of racially motivated violence and hate-group activity, inequalities in educational funding, inadequate preparation of teachers to deal effectively with increasing diversity, curriculum that remains Eurocentric and monocultural, political manipulation of ethnic and racial fears and hostilities, and resistance from educators, school boards, and communities to face the realities of their changing populations. (Howard, 2006, p. 4)

Howard proposes that there is inner work (reflection and critical questioning of oneself) and outer work (social justice action), related specifically to White teachers’ racial identity development and to educator participation in social change and transformation (2006). Dysconscious racism keeps White students and educators from their own work of self-reflection and personal growth while supporting the resistance of White students in professional teacher education programs (King, 1991). Within both the social and cultural foundations of education are religious, economic and political intersections that support White supremacy and heteronormativity (Allen & Rossatto, 2009; Johnson-Hunter & Risku, 2003).

The “Fit” of Sexual Orientation within Multicultural Education

Among the five approaches to multicultural education (teaching the exceptional and the culturally different, human relations, single group studies, multicultural education, and multicultural social justice education), the study of *sexual orientation* belongs within the “single group study” of gay and lesbian studies (Sleeter & Grant, 2007a, p. 112; Sleeter & Grant, 2007b, p. 69). However, where do bisexual and questioning youth find a home within multicultural education approaches? The reason I use the term “sexual minority” to refer to lesbian, gay, bisexual, and questioning people is that I believe this term states most clearly the dichotomy between compulsory heterosexuality (Rich, 2003) and all other forms of sexual identity. In fact, if I were graphing the sexual identity continuum, there would be 1-2% exclusively lesbian women, 3-4% exclusively gay men (Carroll, Wolpe, Baumeister, & Tice, 2005, pp. 317-318; Mackay, 2001, p. 430) for a total of 4-6% exclusively homosexual individuals. If we assume that exclusively heterosexual individuals also total 4-6%, everyone else might be considered “queer” in that the 21st century definition of queer includes all sexual

identities that are not exclusively heterosexual. Therefore, whereas lesbian and gay youth definitely have a home within gay and lesbian studies, *all* sexual minority youth qualify for queer studies. Sears estimated that 1 million adolescents were homosexual or bisexual (2005, p. 65). This charting of the sexual identity of the human species is also consistent with the notion that humans are ambisexual (Neill, 2009), as are many species of mammals. Ambisexuality refers to the fact that all humans have the ability to engage in same-sex, as well as opposite-sex, sexual behavior. In addition, in ancient and in indigenous cultures, adolescents engaged readily in homosexual behavior as an outlet for the developing sex drive and as a way of postponing childbearing until an appropriate level of maturity was reached. In some cultures, homosexual affiliations persisted even when individuals married an opposite sex partner (Neill, 2009, pp. 75-77).

Given the possibility that queerness (having a non-heterosexual orientation) is so pervasive in 21st century American society, it is important to note (once again) how strongly heteronormativity is reinforced by the hidden and explicit curriculums in school environments (Neill, 2009; Thornton, 2009).

This institutionalized heterosexuality is seen in a gender-based division of labor for school activities, the feminization of 'supportive' roles (bake sales), the pairing of hegemonic masculine and feminine activities (football and cheerleading), social activities based on heterosexual pairing (school dances), school titles such as 'queen' and 'cutest couple,' and the relationship between school social status and heterosexuality. (Payne & Smith, 2010, p. 13)

This reinforcement of heteronormativity, therefore, needs to be challenged through multicultural education.

In opposition to the presumption that all students are White, Christian, heterosexual, and middle-class, there are approaches within multicultural education that challenge gender conformity. Banks' social action approach (2006, p. 61), Sleeter and Grant's social reconstructionist approach (Sleeter, 1996, p. 7; Sleeter and Grant, 2007ab), and Kincheloe and Steinberg's critical multiculturalism (1997, p. 23; see also McLaren, 1998) activate the "foundational principles of multicultural education and extend them to the area of greatest possible impact: critically reexamining power structures in society in order to positively transform students and society and challenge oppression and discrimination in all its forms through education" (Meyer, 2010, p. 16).

Sexual Minorities

I situate sexual minority youth within the religious, political, social, historical, and cultural influences upon education. Politically, sexual minority youth are active in some parts of the United States working for social justice for their social group.

Historically, there have been political activists who were gay (Bayard Rustin Film Project, 2008) and lesbian (Blount, 2005) teachers. Culturally, queers have been visible in film, on stage, and as scholars (Anzaldúa, 1999; Lorde, 2007) and writers (Baldwin, 2001; Hurston, 1990/1937) throughout U.S. history. Religiously, sexual minorities have been instrumental in creating and maintaining alternatives to mainstream Protestantism (Perry, 1972, 1990; Piazza, 1995; White, 1994; Wilson, 2000; www.ufmcc.com) and Roman Catholicism (Keizer, 2000; Plummer, 2004); and philosophically, queer theory and queer critical theory have driven post-modern scholarship within the academy (Kumashiro, 2002; Pinar, Reynolds, Slattey, & Taubman, 2008; Spargo, 2000; Talburt, Rofes, & Rasmussen, 2004). But perhaps the most visible influence upon American society is the charge by the Fundamentalist Right that LGBTQI people are pushing a “gay agenda” upon schools that will erode the foundations of American society. These charges fuel homophobia in school environments. Urvashi Vaid, former Director of the National Gay and Lesbian Task Force, delineates what she believes to be the “gay agenda” (Vaid, 1995, p. 376):

We seek, in short, full civil equality, defined as:

1. the right to live and work free from discrimination based on sexual orientation, to be evaluated on merit, not by our sexuality, to be free of unfair discrimination by our own government;
2. the right of freedom from violence and harassment directed at us because of who we are;
3. the right to privacy, defined as sexual autonomy and control over our sexual and reproductive lives without criminal sanction or the dictate of government;
4. the right to family, defined in the legalization of gay marriage and gay relationships, the elimination of unfair discrimination against our capacity to be parents;
5. the right to health care, defined as nondiscriminatory access to care and the receipt of services, and a nondiscriminatory response to health problems disproportionately faced by our people (such as AIDS, breast cancer, and other gay health issues); and

6. the right to live in peace as openly gay, lesbian, bisexual, or transgender people.

I believe this “agenda” should apply reasonably to all social groups with small changes where, for instance, African Americans would include the health problems of diabetes and heart disease. Nevertheless, these “rights” would seem underwhelming if they were entitled, “The Heterosexual Agenda.” I have to ask, “What’s the big deal?”

The big deal, as I see it, is that Western heterosexism normalizes the presumption that all children will be straight with no understanding of the range of sexuality actually present within the human species (Neill, 2009). In considering the range of sexualities, there is behavior, orientation, and identity. Although Bell, Weinberg, and Hammersmith (1981) found that sexual preference is determined by adolescence (p. 186), an individual may engage in homosexual behavior but call themselves “heterosexual” (identity) while knowing their sexual orientation is towards the same sex (homosexual). As adolescents approach puberty, many already know their sexual orientation without having experienced sexual behavior (Bell et al., 1981, p. 187). Because of the heteronormativity of school environments, gay and lesbian adolescents may practice heterosexual behavior in order not to be bullied (Dean, 2011) and as a way of confirming for themselves their inner knowing (Savin-Williams, 1990). Sexual identity may not be resolved until young adulthood or later (Coleman, 1981, 1982), and even then, adult behavior may not conform to sexual orientation or sexual identity. Men who marry to cover their same-sex desire may identify as heterosexual while knowing their sexual orientation is homosexual. Their behavior within their marriage is heterosexual, but they may practice same-sex behavior outside of their marriage.

The elements to understanding the complexity of sexuality and sexual identity development are not taught within the heterosexist curriculum of the public high school. Same-sex behavior and orientation is demonized within the church and the school building. At Manhattan High School, for instance, there is currently no school district policy to address homophobic bullying. In addition, when Flint Hills Parents, Families, and Friends of Lesbians and Gays (PFLAG) met with the superintendent, two district administrators, and two School Board members, numerous stories were told of bullying victims being punished rather than the bully him or herself (M. Snyder, personal communication, February, 2011). The school board member who typically represents as

an ally to the Manhattan LGBTQI community suggested that teachers and administrators who are baby boomers should be let off the hook (for their homophobia) because of their age, a totally ridiculous and insulting statement from my point of view. My suspicion is that when gay boys are bullied, the girls are not only watching but they are adjusting their behavior not to be noticed. Girls who do not remain invisible or do not publicly perform heterosexuality may be sanctioned for their non-gender conforming behavior (Himmelstein & Bruckner, 2011). Quantitative analysis of the National Longitudinal Study of Adolescent Health uncovered the trend for non-heterosexual youth to be at higher risk for school sanctions (expulsion) than heterosexual youth for similar transgressions. In addition, adolescents who experienced same-sex attraction, were involved in same-sex relationships or who self-identified as lesbian, gay, or bisexual were more likely to be stopped by the police, to be arrested and convicted as a juvenile, and to be convicted as an adult. “Nonheterosexual girls were at particularly high risk” (Himmelstein & Bruckner, 2011, p. 49). As a result of the raised awareness of homophobic bullying in the last six months of 2010, National PFLAG encouraged parents of bullied teenagers to contact the Department of Education’s Office of Civil Rights to file a grievance if the response of school administrators is less than satisfactory (Parents, Families and Friends of Lesbians and Gays, 2009).

Historical barriers (emphasis on individuals rather than culture, emphasis upon essentialist nature of sexuality, ignorance of the social construction of sexuality, cultural taboos upon the study of childhood sexuality, Western medical models of sexuality, persistence of the White middle-class norm) have prevented the study of social oppression as a force in the development of young people’s sexuality, including individual difference theories (which ignore differences between groups) and structural oppression (segregation, racism, discrimination, sexual shame and silence, censorship, prohibition on childhood sexual play and condemnation of homosexuality), resulting in the current abstinence-only sex education climate (Herdt, 2007, p. 213). As a social and cultural phenomenon, therefore, sexual minority youth are driving historical, political, legal, and curricular influences upon the practice and profession of education.

For instance, when sexual minority youth do not see themselves in the curriculum, they become disengaged. When teachers, staff, and administrators cannot stop

homophobic bullying in their hallways, sexual minority youth skip school, make lower grades, and may consider suicide (Besner & Spungin, 1995; Grant, Mottet, Tanis, Harrison, Herman, & Keisling, 2011; Kosciw, Greytak, Diaz, & Bartkiewicz, 2010). When sexual minority teachers have to hide their identity, they are less effective in their classrooms (Rofes, 2005). When parents put their children out on the street (Ray, 2006, p. 16), sexual minority youth may turn to prostitution, drop out of school, and not graduate (Grant et al., 2011). Eric Rofes summarizes the current climate for sexual minority youth in American education quite accurately when he questions the root causes of homophobia and antigay bigotry.

What is it about our current system of schooling that produces the conditions in which bullies thrive? How do the ways we conceptualize, recruit, and prepare teachers create conditions in which a system that oppressively categorizes, sorts, and assigns young people is perpetuated and strengthened? How does the contemporary position of children and youth in our culture serve to drive scapegoating, harassment, and persecution? Is much of our work on gay issues in schools ultimately focused on assimilation and reform, rather than on authentic cultural pluralism and radical social change? (Rofes, 2005, p. 17)

These are the questions I am grappling with as I consider the effects of bullying and other forms of discrimination in American schools. In the next section, let's look at some theoretical frameworks for considering alternative ways of envisioning American schooling.

Theoretical Framework

My theoretical framework for this research project calls upon poststructuralism, using Foucault and Kumashiro to operationalize specific aspects of the poststructural viewpoint.

Poststructuralism

Both Foucault and Kumashiro are associated with poststructuralism, although Foucault claimed that he was not. "Foucault focused primarily on structural assumptions about the relationship between truth and subjectivity" (Fendler, 2010, p. 19).

Poststructuralism is both an attack upon structuralism and a response to structuralism arising in the 1960's just about the time Foucault was coming of age in France and the beginning of the civil rights movement in the United States. This timing also would be

associated in the U.S. with the apparent success of the Defense of Education Act where the U.S. was making sure that every student (boys and girls) was going to be prepared scientifically and mathematically to outcompete the U.S.S.R in the space program.

Structuralism, which would have been at the foundation of the educational move to beat the Russians to the moon, was “a method of analysis and a philosophical orientation” which privileged structures, systems, or sets of relations “over the specific phenomena which emerge in, are constituted by, and derive their identity from those structures and set of relations” (Pinar et al., 2008, p. 453). Simply put, structuralism was about certainty and grand narratives that underlie phenomena. Structuralism maintained that there were binary opposites like male/female, black/white, without anything in between. Poststructuralism, on the other hand, rejected the features of structuralism such as, meanings that are considered timeless and universal, the dichotomy of structure and agency, and rationalization in the form of totalizing claims (Fendler, 2010, p. 19).

Poststructuralism posits that there are multiple states, multiple identities, rather than polar opposites. In addition, poststructuralists use discourse theory to question or trouble definitions. Foucault asserted that discourse “is a discursive practice which itself forms the objects of which it speaks” (Pinar et al., 2008, p. 462). In other words, what we say about something is what is created. What we say creates the object of which we speak. In addition, Foucault proposed that by studying a discourse, we can learn its history and its social construction. This is what Foucault did when he studied the birth of the prison, the birth of the clinic, and the history of sexuality.

Poststructuralism is popular in educational research because it offers a range of “*theories* (of the text), *critiques* (of institutions), *new concepts* and *new forms of analysis* (of power) that are ... highly relevant” to the study of education (italics in original; Peters & Burbules, 2004, p. 5). Part of the usefulness of poststructuralism in this study is to look at the function, for instance, of heteronormativity within American schools while at the same time asking what function bullying performs within that discourse or within the discourse of White supremacy. For instance, when White males bully other boys, part of what the bullies are doing is reinforcing their heteronormativity in the presence of other (supposedly) heterosexual males. The bullying occurs within a matrix of power relations

(surveillance of masculinity) that reify and reinforce specific definitions of what it means to be male in American society.

What we don't know is how some boys manage *not* to be bullied. We also don't know what the girls are doing. For instance, is the mean girl syndrome another meta-narrative for reinforcing norms of femininity? Are non-heterosexual girls bullied because they don't present themselves as feminine "enough"? And more to the point of this research project, Do teachers (and other school staff) look the other way because they are reinforcing their own heteronormativity? Are teachers (and other school staff) afraid to intervene because their own sexual orientation will be questioned?

If bullying is viewed from a structuralist standpoint, then there would be one (albeit unknown) answer to these questions. From a poststructuralist standpoint, I assume that there are multiple viewpoints and multiple identities intersecting, colliding, and conflicting that form complicated answers to these questions. I do not assume there is one grand and final answer to the problem of bullying, but that there are multiple contingencies at work in American school classrooms.

Michel Foucault (1926-1984)

Michel Foucault was a French intellectual—a historian and philosopher—whose writings and activism played a unique role in poststructuralism. Foucault was a homosexual and is believed to have died from an AIDS-related infection. Foucault was academically brilliant and in 1969 became Professor of the History of Systems of Thought at the prestigious Collège de France, a post in which he remained until his death (Gutting, 2008).

Merleau-Ponty, Heidegger, Hegel, and Marx influenced Foucault during his early years, although later he turned away from existentialism and Marxism. An early influence upon Foucault was Georges Canguilhem who sponsored Foucault's doctoral thesis on the history of madness (*The History of Madness in the Classical Age*, 1961) (Gutting, 2008). Foucault also studied with Jean Hyppolite (interpreter of Hegel) and with Louis Althusser (a Marxist structuralist) (Marshall, 1998, p. 66). The French tradition of history and philosophy of science contained inconsistencies that informed Foucault's early work and his recognition of the marginalization of the subject (*The Birth of the Clinic*, 1963 and *The Order of Things*, 1966). On the other hand, Foucault was

fascinated by French avant-garde literature that influenced his notions of subjectivity (Gutting, 2008).

Foucault's later work included a critical analysis of modern prison systems (*Discipline and Punish*, 1975), and three volumes on sexuality (*The History of Sexuality*, 1976). Foucault's work was incomplete when he died, and his estate froze his writings. However, in recent years more and more of his unfinished and previously unpublished work are being made available (O'Farrell, 2010).

Three of Foucault's Main Ideas (Power, Knowledge, Subjectivity)

Foucault provides a rich body of work with which to analyze how power, knowledge, and subjectivity operate in the contemporary world. Foucault is interesting because he did not treat knowledge as separate from the subject; likewise, he did not treat power as something outside or forced upon, but as a series of relations between free subjects. Within these power relations, knowledge is something that gives a benefit to the knower. Therefore, these three ideas are quite useful when looking at education in general, and applying Foucault's perspectives to educational research specifically.

While a complete listing of the ideas generated by Foucault would be long, this section will focus on three very broad terms that are foundational to understanding what Foucault was trying to understand about the world: knowledge, subjectivity, and power. Simola, Heikkinen, and Silvonen (1998) propose a frame of reference using these themes to apply Foucault's work to teaching in a postmodern world and to educational research (p. 64).

Knowledge

Up until the 1970's, structuralism was used as a means of describing knowledge. The theory of discourse, however, sheds a different light upon our view of knowledge. Pinar et al. (2008) describe the poststructuralists' view of knowledge.

The difference, however, between the structuralists' set of relations, structures or systems, and the theory of discourse, is that the former are seen as foundational and invariant, while the latter proposes that discourse is historically and socially contingent, and that the analysis of discourse must remain at the level of the signifier. To analyze a discourse is not to say what it means but to investigate how it works, what conditions make it possible, and how it intersects with nondiscursive practices. (Pinar et al., 2008, p. 462)

This difference is key to explicating knowledge within poststructuralism.

Knowledge involves discourse. “For Foucault, discourse is an anonymous field in that its origin or locus of formation is neither a sovereign nor a collective consciousness. It exists at the level of ‘it is said’” (Pinar et al., 2008, p. 462). Discourses may be practices, techniques or rules that concern the speaking subject, power relations and the words themselves (Simola et al., 1998). “Knowledge is that of which one can speak in a discursive practice and which is specified by that fact” (Foucault, 1972, pp. 182-183, quoted in Pinar et al. 2008, p. 459). We tend to think of knowledge as belonging to a particular discipline or content area, whereas Foucault saw knowledge in a more specific way as that which is spoken in a particular place and at a particular time. In addition, what is said in that place and at that time is constrained by the individual speaking (the subject) and the power relations acting upon that moment in that place and time.

Therefore, from Foucault’s point of view, both history and philosophy give us specific words, phrases, and perspectives that are unique both to the speaker/writer and the time in history. Foucault believed that the constraints on what could be said or written, governs what we know and how we are able to view events in history. Our understanding of philosophy is governed by what was allowed to be thought and the way that societies manage the thoughts and actions of individuals. These societal constraints, in addition, determine how a person sees him or herself.

In applying Foucault’s ideas about knowledge and discourse to education, in general, or to educational research, specifically, we must keep in mind the context. Individuals in a particular place produce knowledge at a particular time. Individuals bring to their work their personal history, their personal biases, cultural influences, as well as, the biases of the time in history. Patti Lather (1991, 1989) points out the following:

... all research, even emancipatory or critical research, represent forms of knowledge and discourse that are inventions about the researchers. All research, she insists, also represents definitions, categorizations and classifications of the researchers themselves. All forms of research, she asserts: ‘elicits the Foucauldian question: how do practices to discover the truth about ourselves impact on our lives?’ (p. 167). (Pinar et al., 2008, p. 506)

The truth becomes not only about knowledge (discourse or discursive formations) but also about the individual (the subject).

Subjectivity

Making an object of something or someone creates a distance that allows the observer to maintain distance from the observation. Subjectivity, on the other hand, creates a space where the observer identifies closely with that being observed. Simola et al. (1998) explain that Foucault understood that “the subject is not a substance but a form” (p. 66). From Foucault’s point of view subjectivity is related to becoming an object or becoming objectified. “My work has dealt with three modes of objectification that transform human beings into subjects” (Foucault, 2003, p. 126). Becoming objectified meant being made into a subject. A person is made into a subject in Marxian analysis, for instance, where the laborer is the unit of production. A person is made into a subject through affiliation (or disaffiliation) as in “the mad and the sane, the sick and the healthy, the criminals and the ‘good boys’” (Foucault, 2003, p. 126). A person is made into a subject through inner turmoil; that is, when a person is divided against themselves internally. Being made into a subject (or objectified), therefore, can occur from the outside or within the individual.

We might be tempted, therefore, to ask, “How can the subject be liberated?” Foucault argues, “the individual is not something that needs to be liberated rather the individual is the closely monitored product of relations between power and knowledge” (O’Farrell, 2009). For Foucault, becoming liberated was a matter of ethics. “Ethical work, says Foucault, is the work one performs in the attempt to transform oneself into an ethical subject of one’s own behavior, the means by which we change ourselves in order to become ethical subjects” (Olssen, 2006, p. 153). The means by which the individual becomes liberated involves tackling three ideas: modes of subjectivation, will to knowledge, and art of governmentality (Simola et al., 1998). Modes of subjectivation involve observing oneself, will to knowledge involves questioning oneself, and art of governmentality involves seeing oneself in relation to others.

Power

In addition, there is the issue of power, how it is produced, and how it is sustained. Foucault challenged the Victorian sexual repression hypothesis, concluding that not only was sex *not* repressed, but sexualities were constantly being produced through discourses such as confession (Foucault, 1990). The discourse that produces the

deviant (the homosexual species) is still heard in American school hallways. Mary Lou Rasmussen and her colleagues challenge those secondary school practices.

Normative frameworks, including heteronormative frameworks, are the scaffolding that holds in place an entire system of power and privilege that endeavors to relegate young people, people of color, queers, and women to the symbolic fringes of society. For this reason, we believe that confining talk about youth and institutional change to the seeming “givens” of normative frameworks prevents us from more ambitious goals. We argue for understandings of young people, queer politics, and practices in and out of schools that interrogate the production of identities and practices and challenge social and institutional norms with a view to reforming existing practices. And key to such reform is a revised approach to the agency of children and youth. (Talbert et al., 2004, p. 3)

What I believe Rasmussen and others are suggesting is that students have to find ways to express themselves that challenge the status quo, and in ways that will allow teachers and other adults to hear them. At the same time, teachers and other adults must be willing to listen to what students are saying (expressing). There are barriers to hearing and listening, however, in the heteronormative mindset. One of those barriers is how power is thought of.

Generally, power is thought of as coming from the outside, from the State, from other institutions or systems outside ourselves. Foucault’s view of power was much more individual; he understood power as something that we are and something that we become as a result of both inner and outer forces. Barker (1998) explains that juridical or sovereign power “is believed to be invested in an individual or an institution from which it flows down” (p. 28). Barker is describing a hierarchical flow of power from the top of a pyramid to the bottom. Foucault, however, saw power as a “‘net-like’ series of relations” (Barker, 1998, p. 28) with “no single site of revolt, no point of resistance more dramatic than another” (Barker, 1998, p. 28). In this model of power, there is little to hang on to, nothing to catch. Power is diffuse and is equally distributed everywhere.

Foucault uses educational institutions as an example of regulated and concerted systems driven by goal-directed activities and systems of communication (Foucault, 2003, p. 136). Allocation of space, regulation of times and schedules, who comes and goes are carefully defined. Specific demands (rewards and punishments) on student (and teacher) performance are regularly monitored and behavioral expectations carefully scripted. In relation to Foucault’s understanding of power, Barker (1998, p. 59) brings

out the idea that institutions (such as schools) exercise power through the expectation of conformity. Conformity to established norms, then, becomes a disciplining (and disciplinary) power.

Simola et al. (1998) explain power as “a total structure of actions brought to bear upon possible actions, as a set of actions upon other actions” (p. 68). Continuing, Simola et al. (1998) claim that “education as a social apparatus is itself a game of power and is dependent on other relations of power” (p. 69).

One might, thus, apply Foucault’s idea to education research using some of these three aspects, for example, by examining educational systems as promoters of knowledge subordinated to games of power, or scrutinizing how schooling produces the modern individual, or analyzing school as a disciplining and punishing institution, a crypto-prison. (p. 70)

Another approach suggested by Simola et al. (1998) is to ask these questions: What is the true knowledge about teaching? Who is the good teacher? And what kind of power is right? These three questions could form the basis for Foucauldian analysis of modern teaching using the themes of knowledge, subjectivity, and power.

Michel Foucault redefined the way poststructuralists utilize discourse and knowledge, self and ethics, and discipline and power to understand the world. Shumway (1989) suggests that resisting disciplinary power is “both the least and the most Foucauldian thing to do with Foucault” (p. 161-162). Simola et al. (1998) used Foucault to analyze modern teaching and to suggest that educational research in general might benefit from their schema of Foucauldian analysis. Both Shumway (1989) and Simola et al. (1998) utilize Foucault’s ideas to suggest that the status quo must be questioned. Within poststructuralism there are few hard and fast rules. Values and processes are relative, rather than universal. Analysis within, for instance, an educational system is considered just as relevant (perhaps even more relevant) as analysis by outside experts. Using one’s status as “subject” within a system, to question its structure, its function, or its goals is an ethical act of power.

A Foucault Classic (Discipline & Punish)

In his classic historiography, *Discipline & Punish* (1995), Foucault compares and contrasts the institutions of the military, the monastery, and the school to the rise of the

prison. One of the similarities among these institutions is the expectation of heteronormativity; this historical thread is present in American 21st century schools.

Foucault traces the history of the “disciplines” from the Classical Period (ancien regime, 1715-1763) (Lindsay, 1966) through the Enlightenment (1750) and the French Revolution (1789) (Davidson, 1971; Guérard, 1959) to modern-day. *Disciplines* (that is, disciplinary actions) not only gained compliance from the citizenry but initiated hegemonic dominance by the wealthy capitalistic bourgeoisie. The Church was complicit in this movement, and the military maintained its own regimentation and hierarchy. Both Church and military disciplines overlay workplaces and schools. In addition, psychiatry, social work, clinical medicine, and educational psychology arose in support of the need for confession of thoughts and actions not sanctioned by the Church or approved by the ruling bourgeoisie.

In the United States in 2011 we see this historical structure manifested within the Tea Party (mostly Republican, fiscal conservatives, states’ rights) and its attacks upon the current administration (mostly Democrat, fiscal moderates, responsibilities of the federal government toward all citizens). We also see this movement manifested within corporatization of education and globalization of our economy, where jobs move out of the United States. We see evidence of capitalism run amok in the immigration policy wars, in the culture wars, and in the fear mongering around the changing demographics of our (supposedly free and democratic) society. The Church today includes Roman Catholicism alongside Protestant fundamentalism preaching the abomination of homosexuality, while children in our schools are bullied and gay-bashed at an alarming rate. Investigating the school day is one way to organize Foucault’s concepts of disciplinary time, the creation of individuals and docile bodies, social control, and the influence of the Brothers of the Christian Schools. In addition, questioning the purpose of school emphasizes the making of good (Christian) citizens through normalization, observation, and coercion.

One of the ways I have been able to relate to Foucault’s characterization of early schooling is a memory I have of my sixth grade elementary classroom. My teacher, Mrs. Humphrey, dealt with one of my classmates by placing him in a “time out” corner in the back of the classroom by her desk. The following is my recollection:

As I ponder how Foucault's concepts apply to contemporary education, I remember a boy in my sixth grade class, Jimmy Smith [pseudonym]. He was highly intelligent, but he could not sit still or keep his mouth shut for anything. Mrs. Humphrey [pseudonym], my sixth grade teacher, created a little "booth" for Jimmy in the back of the room by her desk. Jimmy came to school and sat at his desk, in his little booth, isolated from the rest of the classroom. He read magazines like Scientific American which are written at a significantly greater reading level than most sixth graders. He worked on individual projects assigned by Mrs. Humphrey. But my feeling as a sixth grader was that by the time we graduated college, Jimmy would either be in prison or the CEO of his own company. When I think of Bill Gates or Michael Dell, I remember Jimmy Smith. Both Gates and Dell started their computer companies in their college dorm rooms, dropping out well before finishing their undergraduate degrees. I wonder how many other highly intelligent boys and girls are in some way "left behind" or "isolated" from regular classroom interactions because they are just too smart for the teacher or their classmates?

The reason this memory is so powerful for me in regard to Foucault's work is that my classmate was clearly smarter than the rest of us in that he was reading beyond our grade level, but he was unable to comply behaviorally in ways that the rest of us did. These behavioral expectations of being quiet when the teacher is talking, of staying "on task" according to the teacher's demands, and other behavioral norms of my elementary school are representative of the docile bodies and social control of seventeenth and eighteenth century France.

The School Day Perspective

In order to understand more clearly the kinds of disciplinary norms that Foucault emphasizes in *Discipline & Punish* (1995) and that are still in place in American schools, let's look at some of the characteristics of seventeenth and eighteenth century classrooms that persist in 21st century American classrooms.

Bells. The U.S. school day starts with a bell; 40 minutes later, there is another bell; then another and another; different bells for lunch periods, and so on, until the final bell of the day. The Brothers of the Christian Schools, founded in 1680, used bells as commands, where students were mechanically habituated to the sound(s) of the bell, reinforcing their docility to the signal (Foucault, 1995, p. 166). Other methods of contemporary signaling by school teachers and coaches include whistles, clapping hands, raising hands, and shouting, as ways of keeping time.

Students. A second characteristic of U.S. schools is students. Students are divided into grades, and grades are divided into levels of schooling (elementary, middle school or junior high, and high school), and students qualify for a specific grade by being a certain age or by having passed certain qualifications (entrance tests or passing a previous grade level). Towards the end of the eighteenth century, in the military and the monastery, individual students were evaluated and compared to each other by grade level, by academic performance, and by parental socio-economic class (Foucault, 1995, p. 162-163). Likewise, in the contemporary classroom, the student, the child, is becoming an individual who is meticulously tested, graded, and evaluated.

Behaviors. A third characteristic of U.S. schools is attitudes, movements, gestures, and punishments, inherited from the classical period (seventeenth century) in France as the body became the target of disciplinary action. Regulations, methods and operations resulted in bodies which automatically moved or thought in lockstep with its creators (Foucault, 1995, p. 136) producing constant coercion, as students were expected to learn “movements, gestures, and attitudes” (Foucault, 1995, p. 137) or be punished through minor deprivations, petty humiliations, confusion, coldness, indifference, questioning, humiliation, and removal from class.

Tracking. In the U.S. in the 1950’s and 1960’s ability tracking was common practice in public schools. Today ability tracking is under the table: accomplished surreptitiously by school counselors and teachers who believe that “certain students” cannot “do the work” of advanced placement or more rigorous college preparatory courses. In seventeenth century France individual behavior was monitored according to the morals and expectations of the time. Discipline also involved gratification and punishment, related to training and correction, and closely related to the Church’s system of indulgences, which could be used to receive exemption from a penance (Foucault, 1995, p. 180). In the modern approach to tracking based upon ability, students are “marked”—gifted, talented, special. In this way a hierarchy of ability is maintained within the modern classroom that is similar to the way that seventeenth century classrooms were subdivided.

Ranking and Standards. Students in contemporary classrooms are identified individually by their ranking in class, their IQ scores, their standardized test scores, their

SAT scores, their ACT scores, and their grade point average, among others. This need to rank, to identify, to collect information upon an individual goes back to the military academy. “The ‘seriation’ of successive activities makes possible a whole investment of duration by power ... (differentiation, correction, punishment, elimination)” (Foucault, 1995, p. 160). Discipline brought with it a specific way of punishing. Non-conformity is punishable; in other words, that which is not observed becomes punishable within the military and within the Christian Schools. Even clothing, military insignia, marked the “good” from the “bad”; wearing sackcloth marked, for instance, the mediocre individuals.

Examinations. Foucault tells us that “The Brothers of the Christian Schools wanted their pupils to be examined every day of the week: on the first for spelling, on the second for arithmetic, on the third for catechism in the morning and for handwriting in the afternoon, etc.” (Foucault, 1995, p. 186). The repeated examinations and preparation for examinations became the science of pedagogy. The examination provided a means by which the individual was always seen. The examination regularly exerted its normalizing, judging power over the individual leading to compulsory objectification (Foucault, 1995, p. 189). The examination requires the individual to be seen, to be subject to constant, repeated surveillance where the “power of writing” constituted a mechanism of discipline.

Classrooms. In the factory schools and boarding schools of seventeenth century France, enclosures were used not only to protect, but to control. The enclosure, whether it was a walled town, a military barrack, a monastic cell, a factory or a boarding school, was “the protected place of disciplinary monotony” (Foucault, 1995, p. 141). Knowing where each worker was, being able to communicate with him, breaking up congregations of workers, interrupting a worker at any time — these were ways of managing, of dominating the workplace. The nomenclature of partitioning was the monastic cell, encouraging the solitude needed to face one’s God, one’s soul. The cellular space of the eighteenth century was believed to encourage the will to resist temptation; that is, to resist not following the carefully crafted rule of discipline. The contemporary classroom also serves as a partitioned enclosure where there are specific expectations of appropriate behavior and timely performance.

The Purpose of School Perspective

The purpose of school in seventeenth and eighteenth century France as emphasized by Foucault in *Discipline & Punish* (1995) is similar to the purposes of school today. The primary purpose of schooling in 21st century American society is socialization or the making of good citizens. Taking this perspective, let's look at the processes necessary to reinforce this purpose.

Making good Christian citizens. Although the Reformation challenged Roman Catholicism and the divine right of kings, France remained largely Catholic throughout the classical period and into the Enlightenment. The Christian Schools were sites of social control whereas disciplinary procedures were spread through smaller institutions such as religious groups or charity organizations. You could say that neighbors spied on each other in the name of God and goodness (Foucault, 1995, p. 212).

Normalizing. Foucault proposes that “the success of disciplinary power” depends upon the following three instruments: hierarchical observation, normalizing judgment, and the examination (Foucault, 1995, p. 170). The culmination of normalizing, examining, and individualizing is the disciplinary society. Since the eighteenth century, the concept of The Norm (Foucault, 1995, p. 184) has joined with other powers—“the Law, the Word, the Text, Tradition” (Foucault, 1995, p. 184)—to coerce or to establish standards of behavior, of expectation, of certification, and of punishment. In education this concept is best exemplified by the establishment of Normal colleges or teacher training colleges. In this way discipline imposes homogeneity through normalization and with a focus on measurement. The individual was measured against a standard by which s/he was judged. A modern day example is No Child Left Behind where students who begin to fail in elementary school are labeled, tracked, and by the very nature of standardized testing, coerced into a position of “left behind” if they are unable to conform to the White dominant learning style or to answer standardized questions from the White dominant point of view. As students fail, they learn that everyone sees them as failures (behaviors determine identity).

Reproduction of the dominant culture. To conform to a “norm” is to be “disciplined.” Foucault points out that these disciplines were different from previous ones, such as slavery, service, vassalage or ascetism. Discipline produces, increases,

diminishes, dissociates and reverses the forces of the body such that as the body was increasingly disciplined, it was also increasingly dominated.

Coercive institution. Foucault summarizes the classical period (seventeenth and eighteenth centuries) which paved the way for the Napoleonic regime.

Historians of ideas usually attribute the dream of a perfect society to the philosophers and jurists of the eighteenth century; but there was also a military dream of society; its fundamental reference was not to the state of nature, but to the meticulously subordinated cogs of a machine, not to the primal social contract, but to permanent coercions, not to fundamental rights, but to indefinitely progressive forms of training, not to the general will but to automatic docility. (1995, p. 169)

There is no question in my mind that the schools of the seventeenth and eighteenth century were coercive and disciplining; and I see the same forces at work in contemporary schools. What alternatives are there to strict timing, ranking of individuals, constant examining, and the dominance of normalization?

Some Points of View

Contemporary education is influenced by sixteenth, seventeenth, and eighteenth century France, as described in *Discipline & Punish* (1995). The disciplines included time, docile bodies, examinations, and normalization. Individualization was the object, Foucault concludes; to subjectivize each soldier, to gather information about each student, about their parents, their performance, and their behavior. This continues in schools today. Decisions were then based upon that information to determine what someone was capable of doing (as a worker). Those who did not follow the norm were termed deviant. And so it is in schools of 21st century America. I wonder if we really thought carefully about how time is spent, would we continue to divide up both class time and school time using bells? Are there more innovative criteria than tests and grades for assigning students to classrooms? How many children today would describe their school buildings as cold, indifferent, confusing and humiliating? What happens when students learn online and don't have to show up physically to take their seat in a designated classroom? How does online learning 24/7/365 disrupt contemporary educational practices?

Scholarly Significance of Discipline & Punish

Contemporary American schools exemplify the intersection between sovereign power and disciplinary power. Sovereign power, for instance, resides within the practices of tracking, where middle-class to wealthy, White males excel based upon examinations written from the privileged, White, male point of view. Disciplinary power maintains the constant gaze, the daily bells, gestures and movements, and the coercion of reproducing normalized children. Foucault proclaimed, “there is no solid recourse available to use today” against “the two heterogeneous levels of discipline and sovereignty” (Gordon, 1980, p. 107).

However, I propose that one recourse to the confluence of sovereignty and discipline that defines 21st century American education is counter-hegemonic power. Foucault acknowledged that resistance is present (Foucault, 1990) within the power relations that pervade our environment. Fischer (2009) suggests that our challenge as educational researchers is to study the “micro daily and institutional practices” in order to break free (p. 211). In other words, using one’s status as “subject” within a system, to question its structures, its function, or its goals is an ethical act of power (Shumway, 1989; Simola et al, 1998).

Foucault’s point of view that subjects within a system of power relations can act ethically on their own behalf offers the way, I believe, to think about how to counter heteronormativity in American society and in American schools. In this research I start with understanding the beliefs and attitudes of pre-service and in-service teachers regarding sexual orientation and sexual minority youth. My starting place (beliefs and attitudes) is one step toward improving teacher education practices to question the pervasiveness of heteronormative expectations. Why is it so difficult for adults to allow adolescents to question their sexual orientation? Why is it okay for non-heterosexual youth to be ostracized and discriminated against for questioning heteronormativity? Other researchers, such as Kevin Kumashiro, have thought deeply about how to counter discrimination of marginalized groups.

Kevin Kumashiro (Anti-Oppression Education)

Kumashiro recognizes poststructuralism as his theoretical framework for troubling the institution of schooling in his 2002 book *Troubling Education*. Within postructuralism, there are no hard and fast rules; no hard and fast solutions. Therefore,

Kumashiro critically probes and questions theories of oppression. As a result, his four approaches to antioppression education suggested from the educational research literature are: education *for* the Other, education *about* the Other, education that is *critical* of Privileging and Othering, and education that *changes* students and society.

Education for the Other

Two ways of enacting this approach are to point out to students, faculty and administrators the harmful actions by which Otherness is marginalized or to make aware students, faculty, and administrators of the thoughts, feelings, and value judgments that reinforce Otherness (Kumashiro, 2002, p. 33). Using this approach to anti-oppressive education, educational researchers claim that schools need to be helpful spaces for all students by welcoming, educating and addressing the needs of the Other (p. 34) and by providing separate spaces for students who are Othered and need help.

In response to the harmful dispositions of teachers, researchers have argued that educators need to acknowledge the diversity among their students, as well as embrace these differences and treat their students as raced, gendered, sexual, and classed individuals. (Kumashiro, 2002, p. 35)

The strength of this approach is that teachers must recognize the marginalized position of students who are *not* White American, male, hegemonically masculine, heterosexual, middle class or wealthy—or be complicit in oppression of the Other (Kumashiro, 2002, p. 35). Three limitations to this approach are considered: by focusing on the marginalization of the Other, the marginalized is seen as The Problem; individual students are complicated identities, and therefore, the definition of Other is also complicated; and educators may not be able to assess accurately the needs of, or be able to provide what is missing to, the Other student.

Education about the Other

The second approach is based upon the idea that "anti-oppressive knowledge is central to challenging oppressions in school (Kumashiro, 2002, p. 39). One kind of knowledge is knowledge about what (society says) is normal, placing Otherness against the norm. A second kind of knowledge in this approach is to learn the stereotypes and myths of marginalized groups. Both of these knowledges can be harmful in that knowledge about normativity privileges the norm, and when teachers don't challenge

stereotypes and myths, students receive silent permission to keep them as truth (Kumashiro, 2002, p. 40). Two ways educational researchers suggest to counteract these harmful knowledges are to expand the curriculum to include units that address the Other or to integrate lessons about the Other throughout the curriculum (p. 41).

The strength of this approach is that all students receive the expanded or integrated curriculum, and teachers are encouraged to assist their students in the understanding that difference is normal (Kumashiro, 2002, p. 42). There are three weaknesses to this approach, however. First, teachers may present the Other in narrowly defined ways that only adds to the marginalization if the Other student doesn't fit the teacher's description. Secondly, teaching about the Other may put Othered students in a position where they are seen as an expert on their group when, in fact, one student is not necessarily representative of an entire group. Thirdly, it isn't possible for one teacher to present all that is known of an Other group (p. 42).

Education that is Critical of Privileging and Othering

Going beyond dispositions toward, treatment of, and knowledges about the Other, this approach focuses on the privileging of certain groups. For instance, bullying of queer students is based not only on religious hatred and bigotry toward non-heterosexuals, but upon societal heterosexism—the privileging of heterosexuality above all other expressions of sexuality. Schooling reproduces heterosexism; therefore, this approach is critical of this function of schools.

Researchers have argued that schools and other social institutions serve two functions: they privilege certain groups and identities in society while marginalizing others, and they legitimize this social order by couching it in the language of "normalcy" and "common sense." Thus, the role of the school in working against oppression must involve not only a critique of structural and ideological forces, but also a movement against its own contributions to oppression. (Kumashiro, 2002, p. 45)

This approach advocates a critique and transformation of oppression, not by more knowledge of the Other, but knowledge of oppression. In addition, this approach teaches not only what it means to act against oppressions, but to work for change (Kumashiro, 2002, p. 47). This approach is similar to Sleeter and Grant's social reconstructionist multiculturalism (2007).

The strength of this approach is its aim to change society; but three primary difficulties limit its effectiveness. Structural explanations cannot account for oppression in all circumstances since individuals have multiple identities. The idea that once students know and understand, they will act for change, is not necessarily true. In fact, the internal crisis engendered by critical questioning one's positionality can just as easily lead to greater resistance as to personal transformation (Kumashiro, 2002, p. 49).

Education that Changes Students and Society

The fourth approach to antioppression education draws on poststructuralism, which posits that oppression is "produced by discourse, and in particular, is produced when certain discourses (especially ways of thinking that privilege certain identities and marginalize others) are cited over and over. Such citational processes serve to reproduce these hierarchies and their harmful effects in society" (Kumashiro, 2002, p. 50). Some educational researchers suggest that oppression can be challenged by prohibition of acts (stereotypes, hate speech, etc.) or by deconstructing forms of oppression through critical pedagogy (p. 51). Kumashiro argues that every repetition, for instance, of a stereotype carries with it past utterances and past actions based upon the stereotype's message. In addition, when something else is added (supplementation) the message is enhanced. "The notions of citation and supplementation help us understand ways in which oppression is multiple, interconnected, and ever-changing" (Kumashiro, 2002, p. 52). Although changing citational practices is important in raising critical awareness, scholar activists also labor to supplement harmful associations in order to alter and reconstruct identities (p. 53). One example is the use of [the term] *queer* as deviation from the norm, but *being queer* [the action] as a way of challenging normalcy. Kumashiro claims "[m]ore than merely psychological, this change has contributed to changes in how more and more legal entities, medical establishments, religious organizations, and academic institutions treat queers" (2002, p. 53).

Kumashiro suggests that poststructuralism addresses the weaknesses of the first three approaches by addressing the ways in which identities shift, the ways knowledge is partial, and the ways oppression is citationally produced (2002, p. 53). What this means for my research is that the notion of a fixed sexual orientation (such as heterosexuality) is not a useful idea in 21st century American society. In addition, children who may be

questioning their sexual orientation may be more receptive to practices that allow discussion (discourse) of alternative sexualities and identities. The question remains, Do the beliefs and attitudes of pre-service and in-service teachers promote a classroom environment where the discourse can move beyond the exclusively heteronormative?

Homophobic Bullying

Sexual minority youth, for the most part, experience adolescence similarly to their peers (Savin-Williams, 2005). However, for those who are victimized in school environments for their stated or assumed non-heterosexual orientation, middle school and high school can be extremely problematic. Sexual minority youth may skip classes, skip one or more days of school, earn lower grade point averages, develop lower educational aspirations, experience depression or anxiety, become homeless, and think about or attempt suicide (GLSEN, 2010; Ray, 2006; Robinson & Espelage, 2011).

Table 2.1 Sexual Minority Youth *May* Experience Unsafe School Environments (The 2009 National School Climate Survey, GLSEN)

- 90% heard “gay” used negatively
- 72% heard other homophobic remarks frequently or often
- 85% verbally harassed because of their sexual orientation
- 40% physically harassed because of their sexual orientation
- 19% physically assaulted because of their sexual orientation

- 62% did not report the incident in the belief that either the harassment would get worse or that school staff would not take the report seriously
- 34% who did report an incident said that school staff did nothing

Between February 2008 and February 2012, twenty-three young men and one young woman were reported by the popular media to have committed suicide as a result of bullying within their school environments, related to their actual or perceived sexual orientation as gay or lesbian (see Appendix A). Evidence indicates that bullying—regardless of the source, or reason for, the bullying—costs schools, classroom teachers, students, and families in terms of time, energy, and learning opportunities (Hatzenbuehler, 2011; Himmelstein & Bruckner, 2011), as well as financial costs, related to lost lifetime income due to lower educational achievement (Day & Newberger, 2002; Julian & Kominski, 2011), long-term mental health issues (Maza & Krehely, 2010;

Meyer, 2003; Toomey, Ryan, Diaz, Card & Russell, 2010), and homelessness (Ray, 2006).

Table 2.2 Sexual Minority Youth *May* Respond to Unsafe School Environments By Skipping School

<ul style="list-style-type: none"> • 10% missed at least one day of school in the month before the survey • 30% missed more than one day of school in the month before the survey <p><i>(The 2009 National School Climate Survey, GLSEN)</i></p>
<ul style="list-style-type: none"> • 16% of middle school and 13% of high school students missed 1 to 2 days of school • 6% of middle school and 8% of high school students missed 3 days or more of school • 22% of middle school and 21% of high school students missed one or more days of school <p><i>(Robinson & Espelage, 2011)</i></p>

In particular, evidence suggests that sexual minority youth are at a much higher risk of being bullied (Grant et al, 2011; Kosciw et al., 2010) and for experiencing criminal-justice and school sanctions (Himmelstein & Bruckner, 2011). Sexual minority youth who are victimized in school environments, skip school at higher rates than their peers, resulting in lower average GPAs (GLSEN, 2010; Robinson & Espelage, 2011). In addition, sexual minority youth who are victimized plan to attend post-secondary schools at lower rates than their peers (GLSEN, 2010).

Table 2.3 Sexual Minority Youth *May* Experience Different Educational Outcomes from Their Peers

<ul style="list-style-type: none"> • grade point averages half a grade lower than students less often harassed • more likely to report they did not plan to pursue post-secondary education <p><i>(The 2009 National School Climate Survey, GLSEN)</i></p>
<ul style="list-style-type: none"> • lower levels of school belongingness, where bisexual and questioning students' levels of school belongingness were significantly lower <p><i>(Robinson & Espelage, 2011)</i></p>

Within the purview of multicultural education the consciousness of teachers and teacher educators, principals and superintendents, faculty and administrators can be raised with regard to bullying. When the Southern Poverty Law Center compiled statistics on bullying from various organizations, it was found that “LGBT people [were] far more likely than any other minority group in the United States to be victimized by violent hate crime” (Potok, 2010). In particular, GLSEN’s National School Climate

Survey found that nine out of ten (86.2%) LGBT students report being bullied, more than half (60.8%) report feeling unsafe in school because of their sexual orientation and nearly a third (31.1%) of students who reported an incident said that school staff did nothing in response (2010). From the 2009 National School Climate Survey “29.1% of LGBT students missed a class at least once and 30.0% missed at least one day of school in the past month because of safety concerns” and “the reported grade point average of students who were more frequently harassed because of their sexual orientation or gender expression was almost half a grade lower than for students who were less often harassed (2.7 vs. 3.1)” (Kosciw et al., 2010). Missing school results in fewer learning opportunities, while lower grade point averages cause students to miss out on scholarships and other opportunities when being considered for college. The 2009 National School Climate Survey also reported that “increased levels of victimization were related to increased levels of depression and anxiety and decreased levels of self-esteem” (Kosciw et al., 2010). Depression and anxiety, when not treated, can result in long-term mental health costs (Maza & Krehely, 2010; Toomey et al., 2010), while lower self-esteem prevents students from seeing themselves as effective learners.

Table 2.4 Sexual Minority Youth *May* Experience Psychological Effects from Unsafe School Environments

<ul style="list-style-type: none"> • increased levels of depression with increased levels of victimization • increased levels of anxiety with increased levels of victimization • decreased levels of self-esteem with increased levels of victimization <p><i>(The 2009 National School Climate Survey, GLSEN)</i></p>
<ul style="list-style-type: none"> • thinking about suicide significantly greater for sexual minority youth • attempting suicide significantly greater for sexual minority youth, particularly bisexual youth <p><i>(Robinson & Espelage, 2011)</i></p>

In the Keynote Address at the NAME convention in Las Vegas, November, 2010, Dr. Sleeter noted the “resurgence of racism and xenophobia” around the election of President Obama and “violence against LGBTQ people” in the fall of 2010. She places these trends within the context of the larger picture of multicultural education and the national movement “away from affirmation of a multicultural democracy” based upon a culture of fear. In order to claim the future, Sleeter (2010) proposes that NAME build its capacity, build connections, and use the capacity and connections to transform education

for social justice. Homophobic bullying is a social justice issue that cuts across race, ethnicity, gender, socio-economic class, and religion. Understanding homophobic bullying makes it possible to develop the curricular interventions necessary to educate ourselves, classroom teachers, families, superintendents, and other educational personnel so that classrooms and school buildings become safe spaces for LGBT youth. In addition, other national organizations (the Human Rights Campaign, the National Gay and Lesbian Task Force, Lambda Legal, the Gay & Lesbian Education Network) working for a more just and equitable society for LGBT youth are committed to research, education, and social justice in similar ways as NAME. Therefore, understanding the costs of homophobic bullying is critically important as we move forward to claim the future.

Teacher Beliefs and Attitudes

In American classrooms today there is a lot of hate speech being allowed, rather than civil, critical discourses (discussions) of alternative sexualities and identities. GLSEN (2009) reported that 90% of their survey respondents heard “gay” used negatively, and 72% heard other homophobic remarks frequently or often. Verbal harassment and physical assault were commonly reported among survey respondents (GLSEN, 2009). School staff do not respond appropriately. Of those who were harassed or assaulted, 62% did *not* report the incident for fear that the harassment would worsen or that school staff would not take the report seriously. Of the 34% who reported being harassed or assaulted and who *did* report the incident, the school staff did nothing (GLSEN, 2009). What is it about sexual orientation that has adults in school settings paralyzed from acting on behalf of their students? Nelson and Guerra (2014) reported on a qualitative study of the beliefs practicing educators have toward diverse students and families. A case scenario instrument was utilized with teachers and educational leaders from two different states, Texas and Michigan, as part of an academic year diversity training program. On a continuum from culturally responsive to culturally unaware, 39% of participants were found to have little awareness of culture (Nelson & Guerra, 2014, p. 77). In addition, more than half of participants “exhibited one or more deficit beliefs about students and families of diverse backgrounds” (Nelson & Guerra, 2014, p. 78). In

addition, those educators who had little awareness of culture tended to “attribute culture clashes” to “ineffective instruction or to a lack of knowledge, skills, or experiences *on the part of students and families* rather than to cultural differences” (p. 83). Classroom teachers seemed to have more cultural knowledge but “expressed more deficit beliefs than leaders” (p. 88). Nelson and Guerra conclude that professional development at the school district level was crucial to the process of each teacher and leader questioning and challenging their own beliefs toward diverse students (2014).

Self-Efficacy

Self-efficacy is the confidence to act on what you know. In other words, it is knowing what to do when a difficult situation arises. For example, it is knowing what to say or how to respond when hate speech occurs in a classroom. Self-efficacy is a function of teachers’ beliefs and attitudes; therefore, let’s look at some of the educational research related to teacher efficacy regarding non-heterosexualities.

Two recent studies (Riggs et al., 2011; Zack, Mannheim, & Alfano, 2010), one quantitative and one qualitative, were designed to assess teacher efficacy in relation to homosexuality, gay and lesbian issues, and homophobic classroom rhetoric. Riggs et al. (2011) administered pre- and post-tests around an intervention designed to improve the attitudes and knowledge about homosexuality for 67 randomly selected, pre-service teachers. The experimental group showed significant positive differences in attitudes toward lesbians and gay men (ATLG; Herek, 1984), information about homosexuality (MIAHI; Baily, 1996), knowledge about issues facing gay and lesbian youths (ISSUES; Baily, 1996), and in anticipated professional behavior related to homosexuality in the school (BEHAVIORS; Baily, 1996). Surprisingly, however, the control group scored significantly lower on the BEHAVIORS scale (with no significant differences on the other scales), even though their intervention was unrelated to sexual minority issues. The authors surmise, “it is possible that the pre-testing alone (with no teaching/learning module) had an adverse effect on predicted future behaviors” (Riggs et al., 2011, p. 207). Riggs et al. offered that the subjects addressed in the test packet may have made some participants uncomfortable, and the authors recommend that in a case like this it would be appropriate to have the control group receive the experimental intervention after the post-

tests have been taken (2011, p. 207), especially since all pre-service teachers need to be prepared for non-heterosexual youth in their classrooms.

Homophobic Rhetoric

Zack et al. (2010) inquired into how student teachers reacted to homophobic rhetoric in the classroom. Through focus group conversations with 111 student teachers over a two year period, they identified four archetypal scenarios and responses: avoiders, hesitators, confronters, and integrators. Avoiders were silent during the discussions, indicating an uncomfortableness with how to respond or that they didn't do anything to disrupt homophobic speech in their classroom experiences. The largest group of student teachers fell into the Hesitators category. Hesitators felt they lacked the skills to counter being accused of being gay by students, to respond to students' religious opposition, and to the pressure to focus (only) on content. Confronters were typically in schools where there was support for stopping bullying and confronting homophobic rhetoric by the administration, staff, teachers, and other professionals. These student teachers, therefore, attempted in various ways to engage directly students who used homophobic speech. Integrators, on the other hand, addressed homophobia in the curriculum (Zack et al., 2010). The Integrators were the smallest group among the focus group participants. The implications are that those student teachers had to have the approval of their cooperating teacher, and most likely, be student teaching in a school where homophobic bullying and speech were being addressed vigorously by the administration.

Sexual Minority Youth

A few educational researchers in Australia, Canada, Spain, the Netherlands, the United Kingdom, and the United States have challenged teacher education programs persistently to prepare pre-service and in-service teachers to serve appropriately sexual minority youth. Many barriers exist worldwide within cultures and societies to counter this important anti-oppression work. Politically, many states in the United States have not only chosen to enact laws to ban any kind of same-sex union, but have also passed laws to define marriage between one man and one woman. Currently, there are 20 states with a constitutional amendment that bans same-sex marriage *and* any form of recognition of same-sex relationships (Movement Advancement Project, 2012a); Kansas

is one of those states. On the other hand, 8 states (plus D.C.) protect marriage equality for same-sex couples (Connecticut, District of Columbia, Iowa, Maryland, Massachusetts, New Hampshire, New York, Vermont, and Washington) and 9 states (plus D.C.) have a comprehensive civil union or domestic partnership law (California, Delaware, District of Columbia, Hawaii, Illinois, Nevada, New Jersey, Oregon, Rhode Island, and Washington; Movement Advancement Project, 2012b). It might be easier to do this kind of educational research in one of the 15 states mentioned above plus the District of Columbia. And in doing so, we would be denying the presence of sexual minority youth in state that deny protection under the law, as well as denying the presence of potential pre-service and in-service teachers willing to serve as allies.

Caroline T. Clark (2010) attempted to answer the question in her mixed methods research of middle and high school (master's level) student interns, "What is the difference between anti- and ally-work?" (Clark, 2010, p. 711). She taught a course from 1997 to 2006 in which she included the themes of inquiry, diversity, social justice, gender, sexuality, homophobia, and heterosexism. Students were asked to write reaction papers and respond to reading prompts. In addition, at the end of student teaching, students completed the Multicultural Awareness-Knowledge-Skills Survey (modified for teachers, MAKSS-T; D'Andrea, Daniels, & Heck, 1991) and the Modern Homophobia Scale (MHS; Raja & Stokes, 1998). The surveys from 75 master's level pre-service teachers revealed that they were "strongly *anti-homophobic*" but "in effect they felt unable or unwilling to do *ally-work*" (Clark, 2010, p. 706). Clark's conclusion from her quantitative assessment raises the question again of the relationship between thoughts, beliefs and attitudes, and behavior. Being anti-homophobic does not necessarily lead to advocating for the well-being of sexual minority youth.

Clark also interviewed seven of her student interns, finding that most of them practiced *anti-work*, "interrupting and silencing hate-language" (2010, p. 711), but she adds, "[w]hether in schools or in their teacher preparation program, most students saw very few ally-models and, hence, they had a limited vision and language for doing more explicit ally-work as part of their classroom teaching" (p. 711). Overall, Clark concludes that conventional multicultural teacher education does little to respond to the problem of heterosexism and homophobia in schools (2010, p. 711). Her students felt pressured into

being neutral and apolitical, and they believed doing ally-work could be too risky professionally (Clark, 2010, p. 711). Lastly, Clark advocates for “prompt revisions to multicultural teacher education aimed at social justice” (2010, p. 712).

A study similar to Clark’s work in Ohio, Dowling, Rodger and Cummings (2007) used a mixed methods design to measure homoprejudice among teacher candidates in Ontario, Canada. Fifty-two secondary teacher candidates taking an educational psychology course were asked to submit five questionnaires (demographics, Index of Homophobia, Knowledge about Homophobia, Student Teachers Perceptions, and Desirability Scale). Their rationale was that knowing the attitudes of pre-service teachers would “highlight the level of preparedness of new teachers to assist GLBT students adequately” and “this knowledge could then inform teacher educators about possible gaps in their curriculum that need to be filled” (Dowling et al., 2007, p. 404). Ironically, these researchers chose to throw out 5 surveys from pre-service teacher candidates who were non-heterosexual. Therefore, while assuming that the survey results would inform teacher education regarding possible gaps, the voices of non-heterosexual pre-service teacher educators were silenced. There were three primary results from their quantitative research: (1) those pre-service teachers with higher professional commitment had more positive attitudes towards sexual minority youth; (2) those pre-service teachers with more knowledge about homosexuality had a lower index of homophobia; and (3) male pre-service teachers were more homophobic than female pre-service teachers. Dowling et al. recommend that there should be a way in the teacher education program for men to address specific fears or prejudices related to working with GLBT youth (2007, p. 410).

While on the surface, my research project looks similar to Dowling et al. (2007), I will not be removing survey data from non-heterosexual respondents. In addition, my research will include in-service teachers. Finally, my research will include interviews inquiring into the personal and professional experiences of pre-service and in-service teachers with sexual minorities and collecting suggestions for improving teacher education programs to prepare better teachers for sexual minority students in their classrooms.

Four additional quantitative research studies add to our understanding of pre-service and in-service teachers’ attitudes and beliefs regarding sexual minority youth.

When Mudrey and Medina-Adams (2006) surveyed 200 pre-service teachers in the midwestern U.S., they found that race was a significant factor in pre-service teachers' attitudes regarding homosexuality and in perceptions toward lesbians and gay men. Minority survey respondents mean score (2.55) on the Attitudes Toward Homosexuality (ATH) scale was significantly higher than the mean score of non-minority survey respondents (2.07, $p = .025$; p. 76). In addition, minority survey respondents mean score (3.12) on the Index of Homophobia (IH) scale was significantly higher than the mean score of non-minority survey respondents (2.57, $p = .030$; p. 78). The ATH is designed to assess cognitive beliefs about homosexuals, while the IH assesses a participant's affective reactions toward homosexual encounters. For Knowledge about Homosexuality (HKI), both race and gender were significant predictors, where minority survey respondents and male survey respondents scored significantly lower on this scale (Mudrey & Medina-Adams, 2006, p. 80).

Teacher candidates from two universities in Texas and enrolled in a child and adolescent development course completed the Attitudes Toward Lesbian and Gay Men Scale (ATLG-S; Herek, 1984) (Wyatt, Oswalt, White, & Peterson, 2008, p. 175). Overall, these survey respondents were categorized as uncertain or moderate in their attitudes towards lesbians and gay men, although some individuals had more negative attitudes towards gay men than lesbians (p. 180).

Pérez-Testor, Behar, Davins, Sala, Castillo, Salamero, Alomar, and Segarra (2010) evaluated attitudes and prejudices towards homosexuality among 254 elementary and high school in-service teachers in Barcelona, Spain. This study is interesting because in using the Discrepancy Between Personal Values and Likely Behavior Scale (Quiles del Castillo, Betancor, Rodríguez, Rodríguez, & Coello, 2003), the researchers found significant differences in mean scores for Discrepancy (between Personal Values and Likely Behavior) with participants who held religious beliefs, attended church, and who did not report having gay or lesbian friends. On the Subtle and Overt Prejudice Toward Homosexuals Scale (Quiles del Castillo et al., 2003), there were significant differences ($p = .01$; p. 144) by marital status, by those who held religious beliefs, by those who attended church, and by those who did not report having any gay or lesbian friends. Older participants' (35 and over) mean scores on the Subtle Prejudice Toward

Homosexuals scale were significantly greater than for younger participants (3.0 vs 2.7, $p = .01$; p. 144). Married participants with religious beliefs, who attended church and had no gay or lesbian friends scored the highest on the Overt Prejudice scale, and separated participants with religious beliefs who attended church and had no gay or lesbian friends scored the highest on the Subtle Prejudice scale. Across all other variables—academic qualifications, educational level, and type of school—there were no significant differences on the two scales.

Heterosexual and homosexual, elementary, middle and high school, in-service teachers and school administrators in Ontario, Canada, were surveyed about their experiences of anti-LGBT harassment and discrimination, their awareness of students being subjected to such harassment, their comfort level and sense of security in discussing these issues in school settings, and resources available to students on LGBT issues (Schneider & Dimito, 2008, p. 56). Schneider and Dimito concluded that teachers and administrators needed effective strategies (in dealing with LGBT issues), rather than resources or support (2008, p. 67).

Puchner and Klein (2011) conducted a qualitative research project that speaks directly to the current situation in Kansas. They interviewed 15 middle school language arts in-service teachers from nine public schools in a large geographic region of the midwest United States (Puchner & Klein, 2011, p. 236). Using NVivo to analyze their narrative data, they identified four categories: awareness; avoiding, redirecting, silencing; disruptive discourse; and avoidance rationales. In general,

Teacher responses in the interviews indicate the ways in which most of the participants appeared to silence and avoid LGBQ topics, reinforcing local homophobic norms around sexuality, thus teaching students, in apprenticeship style, how to participate in the local community of practice. Further, the responses indicate that some of the teachers may have actively repeated harmful messages and generally blocked student attempts to disrupt the dominant discourse. (Puchner and Klein, 2011, p. 236)

Teacher participants (13 of 15) did indicate “awareness of LGBQ students, gay parents, and homophobic bullying” (p. 237). The remaining two teacher participants did not believe that “gay and lesbian issues were important to their students” (p. 238). The most common theme was avoidance, and secondly, silencing any discussion of sexual minority experiences. Three teacher participants provided examples of statements they had made

or actions they had taken to reduce homophobia in their classroom, but nine teacher participants did not wish to, or felt it was not their role to, address sexual minority topics.

School Practices

Some authors addressed educational interventions to interrupt prejudice in professional programs such as education, psychology, social work or counseling.

Attitudes toward diverse students in general

As mentioned earlier, pre-service teachers in NCATE-accredited teacher education programs are typically required to take one multicultural course (Gollnick, 2011). The credit hour requirement differs by teacher education program. At MidCountry, pre-service teacher education students are required to complete a one-hour semester-long course during which one hour is directly related to gender and sexual variance. Bodur (2012) found that when elementary education pre-service teachers received more multicultural preparation, they held more positive attitudes toward culturally and linguistically diverse students. The course offered was a three credit hour course combined with field experiences in a school with an English for speakers of other languages (ESOL) program. The field experience combined with the course material gave elementary education pre-service students an opportunity to discuss their field experiences in the context of the academic material being presented.

The final project was to create a brochure, a newsletter, a poster, or any other form of creative format describing 30 different strategies that can be used to effectively teach culturally and linguistically diverse students. Course readings dealt with the nature of culturally and linguistically diverse students, as well as with strategies for teaching effectively in diverse classrooms. (Bodur, 2012, p. 45)

Bodur concluded that, as a result of the combined coursework with field experiences, elementary education pre-service students based their attitudes more on academic preparation than on previous personal experiences (2012).

Two multicultural educators shared their experiences teaching multicultural education courses and coming to understand multicultural education teacher self-efficacy. Lobb (2012) wanted to know what instructional strategies would positively support students' growing multicultural awareness and competency. Instructional strategies perceived as most supportive of student growth toward self-awareness and multicultural

competence were small group discussions, interactive class activities that included kinesthetic and visual components, and reflection papers (Lobb, 2012). In addition, each student in a 3-credit-hour elective was required to meet a new student every class period. The first five minutes of each class period was designated for the “meet and greet” (p. 232).

Gorski (2012) asked how multicultural teacher educators come to feel competent to teach multicultural education courses. Using a survey and snowball sampling among multicultural teacher educators, he identified factors which were associated with positive self-efficacy; for instance, being White or any other race besides Black was positively correlated with self-efficacy. LGBTQ (lesbian, gay, bisexual, queer) multicultural educators were negative correlated with self-efficacy. Being Black was not a significant correlate with self-efficacy. Multicultural educators with more years teaching and with more life experiences were positively correlated with self-efficacy (p. 226).

Table 2.5. University teaching practices for diverse classrooms

Source	Course or Population	Teaching Practices
Bodur (2012)	“The Child in the Elementary and Middle School” course	Writing cultural autobiographies Interviewing people from other cultures Learning about children from other cultures through children’s literature Examining historical events from multiple cultural perspectives Writing and implementing multicultural lessons Interviewing ESOL teachers and ESOL students Writing reflective journals
Lobb (2012)	A 3-credit elective multicultural education course	“meet and greet” (a new person) every class period Small group discussion Interactive class activities (kinesthetic, visual) Reflection papers
Newman (2002)	Master’s level social work and counseling students	Utilizing sources that present alternative interpretation(s) of Biblical verses related to homosexuality Providing information and contact with non-heterosexuals
Cramer et al. (1997)	“Foundations of Social Work” course	Information-plus-exposure model Readings within cross-cultural education Experiential (gay & lesbian speakers) Multimethod (didactic lecture, videotapes, case studies, role plays, small group discussions)

Kumar and Hamer (2013) conducted a sequential, longitudinal quantitative research project over four semesters to determine how beliefs and attitudes of pre-service teachers toward student diversity influenced the instructional practices they would implement in future classrooms. Pre-service teachers with higher levels of bias toward cultural diverse and poor students were more likely to endorse performance-focused

goals, rather than mastery-focused goals. Students in this study tended to move from more biased positions to less biased positions during their teacher education coursework, but to lose some of their more positive intentions during student teaching (Kumar & Hamer, 2013). Those who started out with less bias were more likely to endorse mastery-focused instructional practices and to end the teacher education program with even more positive beliefs and attitudes toward diverse students. Students who started out with more bias were more likely to endorse performance-focused goals and less likely to end their teacher education coursework having developed more positive beliefs and attitudes.

Attitudes toward lesbians and gay men

When Newman (2002) found that a small percentage (6.7%) of graduate student participants in professional social work and counseling programs had negative attitudes toward lesbians and gays, she suggested some approaches to disrupt these negative attitudes. Since religious affiliation accounted for 14% of the total variance in attitudinal scores, she asked the question “What are conservative religious beliefs that promote the development of negative attitudes toward lesbians and gay men?” (Newman, 2002, p. 94). Newman suggested using texts that provide alternative biblical interpretations (Appleby, 1995; Boswell, 1980; McNeil, 1993; Van Wormer, Wells & Boes, 2000) to stimulate class discussion and critical examination of conservative religious beliefs regarding homosexuality. However, Newman concedes that “although this approach might be helpful with some students, others may not [be willing to] reconsider their interpretation of the morality of homosexual behavior” (2002, p. 95). Newman adds, “Another way to reach students could be to provide information, personal contact, and information about the group [lesbians and gay men]” (2002, p. 95).

Another example from social work education utilized the information-plus-exposure model (Anthony, 1972; Pinderhughes, 1989). Cramer, Oles, and Black (1997) administered to undergraduates and graduate social work students in the social work foundations course a pre- and post-test to measure attitudes towards gays and lesbians. Between the pre-test and the post-test, coursework was presented that included readings from the literature on gays and lesbians, experiential learning from gay and lesbian speakers, and multiple classroom methods (didactic lecture, videotapes, case studies, role plays, and small group discussions). Attitudes toward gays and lesbians significantly

improved over the semester as a result. Pre-test attitudes were more positive for those who had gay or lesbian acquaintances, friends, or family members; and post-test attitudes were also more positive for those with gay or lesbian acquaintances, friends or family members. In addition, as a result of the educational intervention the significant differences in the post-test scores as a result of income and religion disappeared in the post-test scores (Cramer et al., 1997).

Making school liberatory

Singh and Jackson (2012) offered eight recommendations for creating a school environment of liberation for sexual minority youth: (1) enumerate categories of sexual orientation, gender identity, and gender expression in non-discrimination and anti-harassment policies; (2) conduct school climate surveys on the environment for sexual minority students; (3) provide professional development to teachers, administrators, and school staff; (4) respond (appropriately) to aggression toward sexual minority students; (5) integrate sexual minority youth issues visibly into the school culture; (6) include content on sexual minority issues authentically into the curriculum and library; (7) engage information outreach to parents about sexual minority issues; and (8) collaborate with community organizations that serve sexual minority youth. An example of including content on sexual minority issues into the curriculum comes from Marchman (2002) where a two week social studies mini-unit was offered in a high school civics course. The course was required for graduation, was non-tracked, and was mostly taken by ninth graders. Marchman's goal was for students to "begin to envision a society in which homophobia does not exist" (2002).

Meyer (2012) calls for making visible the hidden curriculum of sexuality in schools. Foucault (1990, 1995) traced the history of homosexuality becoming deviant, supported by military, educational, and religious institutions. Keeping sexuality out of sight in schools is accomplished through constant surveillance (Foucault, 1995); keeping attention upon heteronormative expectations and away from non-heteronormative acts, beliefs, attitudes, and behaviors.

It is unconscionable to me that educators can be satisfied with classroom environments where hate speech is allowed, where teachers don't know what to do or how to respond. Adolescents question so many aspects of their lives that adults do not

find threatening or paralyzing. It is time to find ways to deal effectively with bullying related to actual or perceived sexual orientation, and it is time to prepare pre-service and in-service teachers to respond appropriately to alternative sexualities and identities.

Chapter 3 - Methodology

This research will use a mixed methods approach (quantitative and qualitative inquiry) to expand our understanding of pre-service and in-service teachers' beliefs and attitudes towards sexual minorities, to characterize pre-service and in-service teachers' experiences with sexual minorities, and to propose necessary changes in teacher education towards preparing a teaching force whose classrooms will be not only safe environments for sexual minority youth, but educationally liberatory. Undergraduate pre-professional and graduate students enrolled in a teacher education degree plan within the College of Education (Student Publications, Inc., 2013) were invited to complete a questionnaire (see Table H.1). Of those who completed the questionnaire, students were asked to volunteer to be interviewed.

Research Questions

The overall purpose of my research was to investigate the beliefs and attitudes towards and the experiences with sexual minorities of pre-service and in-service teachers with the aim of improving teacher education programs. The overarching question is: *How can pre-service and in-service teachers' preparation be improved to provide equal and equitable experiences for sexual minority youth in a multicultural society?*

Three research questions serve as a guide:

1. What are the beliefs and attitudes of K-12 in-service and pre-service teachers regarding sexual minorities? (quantitative)
2. What experiences do K-12 in-service and pre-service teachers have with sexual minorities? (qualitative)
3. What can teacher education programs do to raise awareness about sexual minorities in K-12 education? (qualitative)

As noted above, the first question can be answered with a questionnaire based upon previous work (Aosved, Long, & Voller, 2009; Clark, 2010; Killermann, 2012; Mudrey & Medina-Adams, 2006; Pérez-Testor et al., 2010; Quiles del Castillo, et al., 2003; Raja & Stokes, 1998; Riggs et al., 2011; Spratt, 2007). The second and third questions, however, require a more nuanced approach since little research exists focusing on sexual minorities in K-12 education. Therefore, semi-structured, open-ended

interview questions provided opportunities for pre-service and in-service teacher/students to share their thoughts and ideas for raising awareness of sexual minorities in K-12 education.

Subquestions and Hypotheses to address Question 1.

Survey participants' levels of sexual prejudice should be reflected in their beliefs and attitudes regarding sexual minorities. If sexual prejudice is socially constructed, not genetically determined, then we should be able to characterize the degree of sexual prejudice based upon educational, demographic, and personal characteristics of the participant. The following subquestions and hypotheses were designed to parse out *by teacher education status* levels of sexual prejudice (the dependent variable) based upon gender, race/ethnicity, age, age group, license, previous education, political affiliation, religious affiliation, location, friends/family/co-workers, and sexual orientation (the independent variables).

Subquestion 1. Are levels of sexual prejudice different among pre-service and in-service teachers by participants' gender?

Hypothesis 1.1: Levels of sexual prejudice differ by gender. Males will be more prejudiced than females.

Subquestion 2. Are levels of sexual prejudice different among pre-service and in-service teachers by participants' racial mix?

Hypothesis 2.1: Levels of sexual prejudice will not differ by racial mix.

Subquestion 3. Are levels of sexual prejudice different among pre-service and in-service teachers by participants' age?

Hypothesis 3.1: Levels of sexual prejudice will not differ by actual age.

Hypothesis 3.2: Levels of sexual prejudice will not differ by age group.

Subquestion 4. Are levels of sexual prejudice among pre-service and in-service teachers by participants' license or certification sought?

Hypothesis 4.1: Levels of sexual prejudice will not differ by the educational license or educational credential being sought.

Subquestion 5. Are levels of sexual prejudice different among pre-service and in-service teacher by the number of college credit courses completed by the participant with diversity, multicultural education, or sexual orientation content?

Hypothesis 5.1: Levels of sexual prejudice differ by the number of college credit courses completed with diversity or multicultural education content; those with more completed college credits will have lower levels of sexual prejudice.

Hypothesis 5.2: Levels of sexual prejudice differ by the number of college credit courses completed that addressed sexual orientation; those with more completed college credits will have lower levels of sexual prejudice.

Subquestion 6. Are levels of sexual prejudice different among pre-service and in-service teachers by participants' political affiliation?

Hypothesis 6.1: Levels of sexual prejudice differ by political affiliation; levels of sexual prejudice will be greater the more conservative the political affiliation of the participant.

Subquestion 7. Are levels of sexual prejudice different among pre-service and in-service teachers by participants' religious affiliation?

Hypothesis 7.1: Levels of sexual prejudice differ for those with a religious affiliation compared to those without a religious affiliation.

Subquestion 8. Are levels of sexual prejudice different by participants' geographic location (high school community)?

Hypothesis 8.1: Levels of sexual prejudice will not differ by whether a participant lived in a rural, urban, or suburban community during high school.

Subquestion 9. Are levels of sexual prejudice among pre-service and in-service teachers different by participants' affiliation with non-homosexuals?

Hypothesis 9.1: Levels of sexual prejudice differ by affiliation with non-heterosexuals; those with non-heterosexual friends, coworkers, and family members will have lower levels of sexual prejudice.

Subquestion 10. Are levels of sexual prejudice among pre-service and in-service teachers different by participants' sexual orientation?

Hypothesis 10.1: Levels of sexual prejudice will be lower for those who are non-heterosexual and higher for those who are heterosexual.

Subquestion 11. Are levels of sexual prejudice among pre-service and in-service teachers different by whether a participant finished the survey?

Hypothesis 11.1: Levels of sexual prejudice will not differ by whether the participant finished the survey.

Subquestion 12. Are levels of sexual prejudice among pre-service and in-service teachers different by teacher education content area?

Hypothesis 12.1: Levels of sexual prejudice will not differ by teacher education content area.

The Setting

The State

This research project was located in the Great Plains of the United States, in a midwestern state. The cultural climate is religiously fundamentalist, politically conservative, and geographically rural. This midwestern state is a “DOMA state” in that there is a state constitutional amendment that defines the marriage contract as between one man and one woman.

(a) The marriage contract is to be considered in law as a civil contract. Marriage shall be constituted by one man and one woman only. All other marriages are declared to be contrary to the public policy of this state and are void.

(b) No relationship, other than a marriage, shall be recognized by the state as entitling the parties to the rights or incidents of marriage.

(Kansas Constitution, Article 15, Section 16, approved by the electorate on April 5, 2005) (Alliance Defense Fund, 2008)

Demographically, the majority of state citizens are White (83.8% in 2010; U.S. Census Bureau, 2012). Ethnically, approximately 11% of Whites are Hispanic or Latino/a, and some cities/counties in this state are predominantly Hispanic/Latino/a (i.e., Dodge City/Ford Co., Garden City/Finney Co.). The 2010 Census reported also smaller percentages of racial groups: 6% Black, 1% American Indian or Alaskan Native, 2% Asian, and 3% multiracial (U.S. Census Bureau, 2012). State citizens have overwhelmingly voted Republican in U.S. Presidential races (270towin.com, 2012), but during the last Democratic governorship, Kathleen Sebelius signed an Executive Order to protect state employees from employment discrimination based upon sexual orientation and gender identity (Rothschild, 2007). In addition, a cyberbullying law (KSA Supp 72-

8256; H.B. 2758) was passed in 2008 (Hazelden Foundation, 2011; Kansas State Department of Education, 2012). In the 2012 legislative session, H.B. 2260 and S.B. 142 were introduced to restrict municipalities from passing anti-discrimination laws to protect employment and housing discrimination for sexual minorities (Kansas Legislature, 2012a). In addition, Senate Bill 278 was introduced to mandate reporting of bullying in school buildings (Kansas Legislature, 2012b). As of April 2012, neither bill has passed either house. These bills, however, demonstrate the contrasting cultural and social movements within this state.

The Community

The land grant university system is headquartered in a university town known as the “Little Apple.” The 2010 census, for the first time, reported more than 50,000 residents (52,281; U.S. Census Bureau, 2012). This population category means that this university town *could*, for instance, apply for federal funds for public transportation for the first time in its history (Davis, 2011; Ibbetson, 2011; Madden, 2011). However, in 2012 the City Commission consisted of three (out of five) extremely conservative individuals. Although the previous City Commission researched, designed, and passed an anti-discrimination ordinance, the current commission voted down the anti-discrimination ordinance at its first meeting despite the support of many individuals and groups (Associated Press, 2011). The issue came down to these three city commissioners being unable to understand the concept of gender identity, as the anti-discrimination ordinance would have provided protection for employment and housing discrimination based upon sexual orientation and gender identity (Institute of Real Estate Management [IREM], 2007) very similar to existing ordinances (in twenty states and Washington, DC; IREM, 2007). As a member of Flint Hills Parents, Families, & Friends of Lesbians and Gays (PFLAG), I sat in meetings with our county’s police officers who assured us that hate crimes were being reported, investigated, and prosecuted; yet we had members of the gay and lesbian community telling us of hate crimes in Aggieville every Saturday night where perpetrators were not even arrested. Likewise, Flint Hills PFLAG met with school board members and school district administrators in regard to bullying reported by Gay Straight Alliance (GSA) members and sponsors. Until very recently, there was no policy in the school district’s faculty or student handbook prohibiting bullying based

upon sexual orientation or defining such bullying as sexual harassment (Knipp, 2014; Lambda Legal, n.d.; *Nabozny v. Podlesny*, 1996).

The University

The university was founded in 1863, the year after the Morrill Act was passed by the U.S. Congress (Kansas State University, 2010). It is a four year or above, public university with high undergraduate (mostly residential), high research activity (RU/H), and a veterinary school (Carnegie Foundation, 2010). There are nine colleges (agriculture; architecture, planning and design; arts and sciences; business administration; education; engineering; human ecology; technology and aviation; and veterinary medicine), and the Graduate School administers graduate certificates, master's and doctorate programs (KSU, 2012a). For many years this university has promoted the Principles of Community (KSU, 2012c) which were recently reinforced by the new president and provost.

This university is a member of the Consortium for Higher Education LGBT Resource Professionals (see <http://www.lgbtcampus.org/directory/index.php?letter=K>), and there has been an LGBT Resource Center since the summer of 2010. In addition, sexual orientation and gender identity are included in the non-discrimination statement.

[This university] is committed to nondiscrimination on the basis of race, color, ethnic or national origin, sex, sexual orientation, gender identity, religion, age, ancestry, disability, military status, veteran status, or other non-merit reasons, in admissions, educational programs or activities and employment, including employment of disabled veterans and veterans of the Vietnam Era, as required by applicable laws and regulations. (KSU, 2012b)

Until recently, an alternative sorority, Gamma Rho Lambda (GRL), and fraternity, Delta Lambda Phi (DLP) welcomed sexual minority students. Due to low membership and not having their own housing, both alternative organizations folded. LGBT & Allies is the student organization for sexual minority students. There are informal groups of sexual minority graduate students, faculty and staff who meet on an irregular basis for discussion and fellowship. Many of us are involved in multiple organizations for advocacy of sexual minority youth and adults, such as Flint Hills PFLAG and Flint Hills Human Rights Project. However, there are no benefits provided for domestic

partnerships at the university, although I have been involved directly in many (informal) discussions with Human Resources staff towards such perquisites.

To summarize the climate for sexual minorities, we have to look at the Campus Climate Index (Campus Pride, 2009), where this university earned 3 out of 5 stars (see <http://www.campusclimateindex.org/details/premium.aspx?ID=415>). Broken down by category, this university rates 5 out of 5 stars in LGBT Student Life and LGBT Counseling & Health. The next highest rating is 3.5 out of 5 stars for LGBT Support & Institutional Commitment. All other ratings are 3 stars or less with the lowest rating, 1 out of 5 stars for LGBT Recruitment and Retention Efforts.

In summary, while not at the bottom of the list, this university has some work to do towards becoming a more inclusive campus. For instance, neither the Higher Learning Commission document nor the Vision 2025 documents refer to sexual minorities in any way. This was confirmed recently by the university president in a meeting with the Graduate Student Council (May, 2012) and by the university provost in a recent letter to campus (Mason, 2014). While this is not an openly hostile campus most of the time, and while I personally have felt reasonably welcomed, it is also not as inclusive of sexual minorities as it could be. I believe this ambivalent campus environment contributes to the inertia within the College of Education in addressing sexual orientation in its professional teacher education program.

The College of Education

The College of Education (COE) aims to “prepare educators to be knowledgeable, ethical, and caring decision makers for roles in teaching, research, and service” (KSU and COE, 2011a). The COE supports an Assistant Dean of Diversity, houses the Midwest Equity Access Center, and supports one of four permanent diversity committees on campus, the Diversity for Community Committee (DCC). Agriculture, Engineering, Education, and Veterinary Medicine are the four colleges that have standing, permanent diversity committees. The DCC meets monthly to consider grant applications, mostly for faculty and graduate student conference travel, but also for summer programs and other special training related to diversity and/or multicultural education. In spite of the many diversity initiatives, doctoral students report in their Exit Survey that they do not feel

prepared to teach students who are different based upon sexual orientation, religion, physical disabilities, or language (College of Education, 2011).

The Teacher Education Program

Undergraduates can choose between elementary and secondary education professional programs, and graduate students can choose a graduate certificate or master's program leading to certification and licensure by the state. Undergraduates take approximately 50 semester hours of pre-professional content before being admitted to the professional education program (KSU and COE, 2011b). All pre-professional undergraduate students take *Foundations of Education* (3 hours credit), but elementary professional students take an additional 3-hour credit course, *Teaching Culturally and Linguistically Diverse Learners*, while secondary professional students take an additional 1-credit hour course, *Teaching in a Multicultural Society*, and a 2-credit hour course, *Content Area Literacies and Diverse Learners*. Graduate student coursework related to multicultural education is limited; some graduate level courses in Curriculum & Instruction include difficult topics such as gay and lesbian issues in K-12 education.

The Sample

Every undergraduate, master's or doctoral student between the ages of 18 and 65 who were listed in the print directory (Student Publications, Inc., 2013) as enrolled in a teacher education degree program was offered the survey (see Appendix H).

Undergraduate students taking *Foundations of Education* may not have completed their content coursework and been admitted to the College of Education professional program. However, undergraduate students taking the required multicultural courses in Block B or Block 2 will have completed their content coursework, been admitted to the professional education program, and would most likely have also completed *Foundations of Education*. This sub-sample may have the most coursework in multicultural education.

Some of the graduate students enrolled in *Philosophy of American Education* or *History of American Education* will be graduate certificate students who may not have classroom experience but will have completed their content area studies. Some graduate students will be in-service teachers who are currently teaching in their own classrooms. In-service teachers may not have had previous coursework in multicultural education.

Doctoral students may have taken *Philosophy of American Education* or *History of American Education* as part of their emphasis in multicultural education, or doctoral students may have completed *no* formal coursework in multicultural education.

Graduate students taking doctoral level coursework such as *Narrative Inquiry* or *Contemporary Issues in Education* may have been teaching in their own classrooms or may have taught previously in their own classrooms. They were considered in-service teachers unless they indicated otherwise in the survey. Like other graduate students who participated in this survey, they may or may not have had previous coursework in multicultural education.

Research Design

John W. Creswell described the mixed methods research approach as “a fast-moving train” (2010a, p. 3), driven by developments in several disciplines (social sciences and human sciences, primarily) and in different countries around the world (UK, Europe, South Africa, Indonesia, Japan, and others). In the U.S. the interest in the mixed methods approach was driven by graduate students who wanted to learn “the latest methodological approach” (Creswell, 2010a, p. 3) and by the federal governments’ interest in integrating quantitative and qualitative data in useful ways. The mixed methods approach is about twenty years old, and it can be described as the third methodological movement (Creswell, 2010a, p. 3) (after quantitative [first] and qualitative [second]).

Bergman extends the timeline of mixed methods development into the 1960s (2008). He categorized the first phase of development in the 1960s through the 1980s and a second phase since the 1990s. Bergman describes the fundamental conflict among quantitative and qualitative approaches as “... whether or how a constructivist perspective is either superior or inferior to a more positivist perspective (or how to maintain concurrently a constructivist and positivist framework within one project) ...” (Bergman, 2008, p. 3). However, Bergman is optimistic that “advancements in mixed methods research will have a positive and liberating effect on all types of analyses, particularly with regard to how research can be conducted beyond the current technical and theoretical limits” (Bergman, 2008, p. 5).

There are two major reasons why a mixed methods approach might be chosen. First, when either quantitative or qualitative data alone does not give the fullest understanding of the problem (Creswell, 2010b, p. 2). *In my research*, the qualitative phase provided a detailed view of a few individuals, their voices, within a teacher education setting and within various school settings. If I had limited myself to the quantitative phase, I would not have considered the broader trends, or been able to pursue variables that apply to the larger population of pre-service and in-service teachers.

Secondly, when the researcher has the skill level in both quantitative and qualitative research, a mixed methods approach brings those together (Creswell, 2010b, p. 2). *I have a minimum* of twelve years of quantitative research experience in range ecosystem science (Foy, Teague, & Hanson, 1999; Teague, Foy, Dowhower, & Cross, 1999; Teague & Foy, 2002; Teague & Foy, 2004) at Colorado State University and Texas A&M University, along with at least four years' experience as a quantitative educational researcher at this university. In addition, I completed a small qualitative research project in conjunction with a sociological qualitative methods course and wrote an autoethnography as a final project for *Narrative Inquiry*.

Of the six major mixed methods approaches (sequential explanatory, sequential exploratory, sequential transformative, concurrent triangulation, concurrent nested, and concurrent transformative), the sequential explanatory is considered the most straightforward (Creswell, 2003, p. 215). Quantitative data was collected first in the sequential explanatory approach, and then qualitative data was collected to assist in explaining and expanding upon the quantitative data (see Figure 3.1). One drawback to this approach is the time needed for data collection (p. 215). For this research project, I spent two months interviewing seventeen self-selected interview volunteers. However, transcribing the interviews was the most time-consuming process, and coding and analyzing my textual data was the most difficult task. In the future I would find some way to reduce the number of interviews in favor of follow-up face-to-face interviews with fewer participants. However, the cost of transcribing interviews would still be a significant barrier. Some of the other problems identified by Creswell and Plano Clark (2008) that arise in implementing sequential mixed methods research are:

- Sampling

- Participant selection
- Contradictory findings

Creswell and Plano Clark recommend that in the sequential explanatory research approach, quantitative and qualitative samples do not need to be equal and that a subset of the participants in the quantitative phase can be selected for the follow-up qualitative phase (2008, p. 16). In regard to participant selection, volunteers from the quantitative phase can be interviewed in the qualitative phase (p. 18). In addition, Creswell and Plano Clark recommend identifying and discussing divergent results (contradictory findings) (2008, p. 20). *In my research*, I asked my quantitative participants to volunteer for the qualitative phase. The second set of participants was smaller, therefore, than those who take the survey. I looked for contradictions as well as convergent results between the qualitative phase and the quantitative phase for future exploration. I probably could have chosen a smaller subsample of interview volunteers, but I interpreted the large number of survey participant volunteers to mean that there was more interest in in-depth interviewing than I had originally thought. Therefore, I did not want to eliminate anyone who volunteered to be interviewed. In the future I would, however, probably choose to be more selective.

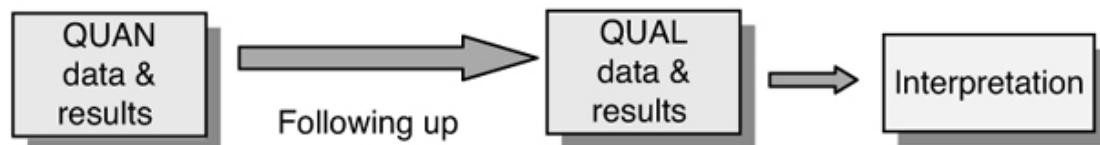


Figure 3.1 Sequential explanatory research (Creswell & Plano Clark, 2008)

The mixed methods sequential explanatory research approach used both quantitative and qualitative phases to answer one or more research questions (Creswell, 2003). The quantitative phase answered a basic question (Research Question #1. What are the beliefs and attitudes of pre-service and in-service teachers about sexual minorities?), and the qualitative phase elaborated or more fully explained the quantitative data (Research Question #2. What experiences do pre-service and in-service teachers have with sexual minorities? and Research Question #3. What can teacher education programs do to raise awareness about sexual minorities in K-12 education?). Creswell and Plano Clark (2011) stressed that the purpose of following the quantitative phase with

a qualitative phase is to more fully explain the quantitative data (p. 82). In addition, one of the strengths of this research approach is that the quantitative data can be used to strengthen the qualitative phase by choosing interview participants based upon the quantitative results (Creswell & Plano Clark, 2011, p. 83). *In my research*, I anticipated there would be both heterosexual and non-heterosexual pre-service teacher candidates and in-service teachers. I made sure that the voices of both groups were heard in the qualitative phase of this research. However, I did not conduct follow-up interviews because of the time involved and the cost of additional transcriptions. In the future, however, I would probably choose to conduct fewer interviews with at least one face-to-face follow-up interview.

Ex Post Facto Research

While the mixed methods approach was sequential explanatory, the quantitative research design is most appropriately known as a cross-sectional (one moment in time) *ex post facto* research design, similar to Campbell and Stanley's (1963) pseudo-experimental Static-Group Comparison (Design 3, p. 8). Cohen and Manion (1994) applied the term *criterion-group* (or causal-comparative) when the researcher compares participants where the phenomenon being studied is present, to those participants where the phenomenon being studied is absent (p. 148). "Criterion-group or causal-comparative studies may be seen as bridging the gap between descriptive research methods on the one hand and true experimental research on the other," (Cohen & Manion, 1994, p. 148). Both Campbell and Stanley (1963) and Cohen and Manion (1994) mention that *ex post facto* research is appropriate for educational research; although historically, *ex post facto* designs have been utilized more commonly in sociology. In addition, Cohen and Manion (1994) stress that *ex post facto* research is appropriate in cases where "the independent variable or variables lie outside the researcher's control" (p. 150). That was definitely the case here. Students come to the College of Education as adults with levels of sexual prejudice already formed and operational. The College intervenes through educational initiatives, but the College exit survey results indicated that in the area of sexual orientation, students report being underprepared for sexual minorities in their classrooms. *In my research*, I compared levels of sexual prejudice among pre-service and in-service teachers with different educational, demographic and personal characteristics. Then I

attempted to explain the degree of sexual prejudice among pre-service and in-service teachers based upon those characteristics. In other words, if we assume that sexual prejudice is socially constructed, not genetically determined, I should have seen some trends among educational, demographic and personal characteristics related to the degree of sexual prejudice. Although I would not assume a causal relationship, these connections between the degree of sexual prejudice and the educational, demographic and personal characteristics provided clues for digging more deeply into participants' beliefs and attitudes towards sexual minorities in the qualitative phase.

The Quantitative Phase

Procedures

As soon as the Institutional Review Board (IRB) approved the research plan, I prepared a database of enrolled teacher education students from the university print directory (Student Publications, Inc., 2013). I spent approximately 40 hours identifying teacher education students, creating an EXCEL spreadsheet of names, degree plans, and e-mail addresses, and verifying the list of 948 students. One of the IT consultants at the university library then worked with me to understand all of the details of offering a web-based survey through the university survey system. A web-based survey is preferable to a paper survey in that there may be effects on the respondents when a paper-based survey is administered. In other words, the person who administers the survey may influence the results. In addition, paper-based survey data has to be entered into Excel and/or SPSS which introduces data entry error and decreases the reliability of the results.

Secondly, the survey was piloted with both faculty and student respondents before the final survey was released. This was an important step in testing the AXIO system and in making sure that the questions were understandable and arranged in an appropriate order, checking for spelling, syntax and grammar errors, and ensuring that the survey data was kept separate from the voluntary agreement to be interviewed. Finally, offering the pilot survey tested the incentive option to make sure it worked properly.

Before offering the survey, my advisor and I met with the chair of Curriculum & Instruction to ask about advertising the survey to the College of Education. We were told that there was not a mechanism within the college to advertise graduate student research.

Several months later, however, I received an e-mail from the Dean of our college asking me to participate in the dissertation research of a different doctoral student. Having received that e-mail from the Dean and having participated in that research project, I now know that I should have pursued my question of advertising the survey beyond the chair of my department. Having college faculty encourage their students to take my survey *could* have increased my sample size and *could* have served as a consciousness-raising opportunity for faculty and students in our college.

The questionnaire consisted of three sections: two scales (with two subscales each) and a personal information questionnaire. A *scale* is a set of Likert items that measures a belief or attitude. The questionnaire was administered using e-mail access, where the student list was checked for duplicates and errors before offering the survey through the AXIO system. At the end of the electronic survey there was conditional branching where survey respondents who were willing to be interviewed provided contact information. In addition, conditional branching led to an incentive as a reward for participation in this research. The contact information for survey respondents willing to be interviewed was collected separately from the survey data. The names and e-mail addresses of interview volunteers and of those who participated in the incentive lottery were collected through Google docs. Six \$50 gift cards to the university bookstore were awarded, and 24 survey participants volunteered to be interviewed.

Since the sequential explanatory approach was organized such that the qualitative phase occurred after initial analysis of the quantitative data, there was a short lag time between survey analysis and face-to-face interviews. During that time the survey data was analyzed and interview questions were reviewed to include questions that could validate or dispute quantitative results. However, at the very least, survey respondents who agreed to be interviewed were contacted within one month to inquire more specifically about their availability. Only seventeen volunteers actually made an appointment to be interviewed. Interviews were conducted over a sixty to seventy-five day period. However, transcribing so many interviews was much more time-consuming.

Survey Measures/Protocols

I adopted three measures for my research. They are described below for a total of forty items to be presented. The dependent variable, sexual prejudice, was

operationalized as beliefs and attitudes towards lesbians and gay men. Sexual prejudice (the dependent variable) of pre-service and in-service teachers was estimated based upon scores on the Modern Homophobia Scale (MHS; Raja & Stokes, 1998) and scores on the Subtle & Overt Prejudice Towards Homosexuals Scale (SOP; Quiles del Castillo et al., 2003). Attitudes towards lesbians (MHSL) and attitudes towards gay men (MHSG) were measured separately (Raja & Stokes, 1998). The SOP also measured separately sexual prejudice that is explicit (overt) and implicit (subtle) (Quiles del Castillo et al., 2003). The Personal Information Questionnaire (PIQ) collected personal, education, and demographic information from each participant. The MHS and SOP Likert items were mixed together somewhat randomly, but the PIQ items were offered last.

The Modern Homophobia Scale (MHS; originally, Raja & Stokes, 1998; as modified by Aosved, Long, & Voller, 2009)

The original MHS consisted of two scales, MHSL attitudes towards lesbians and MHSG attitudes towards gay men, presented in a 5-point Likert (agree/disagree) format. Originally, there were forty-six Likert items (24, MHS-L; 22, MHS-G; Raja & Stokes, 1998, pp. 123-124). Clark (2010) utilized the original MHS in her mixed methods study of pre-service teachers in Ohio. Aosved et al. (2009), however, reduced the number of questions to ***nine***—*four* from the MHSL and *five* from the MHSG—in their development of a sexual prejudice subscale for the Intolerance Schema Measure (ISM). These *nine* questions were be utilized *in the current study* (see Appendix E).

The original MHS was designed with correlates of homophobia in mind: authoritarian beliefs, adherence to authority over individual freedom, sexual conservatism, and religious fundamentalism (Raja & Stokes, 1998, p. 114). Since attitudes toward lesbians and attitudes towards gay men may have different roots, two scales were created (p. 115). To address issues of personal discomfort compared to institutional or systemic practices of homophobia, the MHS “measures the degree to which respondents *believe* that institutional policies and practices should be free of sexual-orientation biases” (p. 118). From the original pool of ninety-seven items, a factor analysis separated out three similar factors in each subscale: Institutional homophobia, personal discomfort, and deviant and changeable (Raja & Stokes, 1998, p. 123-124).

The reliability (Cronbach's alpha, α) of the items in each factor of the MHSL subscale and the MHSG subscale was greater than or equal to 0.90 (Raja & Stokes, 1998, p. 122). The factor structure for the MHSL and MHSG accounted for 47.3% and 44.9% of the total variance, respectively (p. 122). Since, in both subscales, these factors are highly intercorrelated (p. 122), there is reason to believe that not all questions are needed to develop a differentiated measure of homophobia towards lesbians and gay men. In fact, Aosved et al. (2009) tested this idea in their work developing the Intolerance Schema Measure (ISM) scale.

The *construct validity* of the MHS was supported by its correlation with the Attitudes Toward Women Scale (ATWS) (Spence & Helmreich, 1978) and the Index of Homophobia (IHP) (Hudson & Ricketts, 1980; Raja & Stokes, 1998, p. 128). This means that scores on the MHS scale(s) should be lower when attitudes towards women are more positive and that scores on the MHS scale(s) should be approximately the same for the IHP. However, *in my research* I chose the MHS scale(s) because it is the more up to date version of the homophobia scales available.

Aosved et al. (2009) chose *nine* items from the MHS (four from MHS-L and five from MHS-G) in addition to nine items from each of five other scales to create the 54-item Intolerance Schema Measure (ISM). In two similar (primarily White Protestants, p. 2325) samples and with a third more diverse (primarily Latino/a Catholics, p. 2339) sample, sexual prejudice (measured by the nine item MHS subscale) was found to be the leading factor in the construction of intolerance. This means that *in my research* the MHS scale(s) are significant predictors of sexual prejudice even if participants are classist, sexist, racist, ageist or religiously intolerant.

The Subtle and Overt Prejudice Toward Homosexuals Scale (Quiles del Castillo, Rodríguez, Torres, Pérez, & Martel, 2003)

Pérez-Testor et al. (2010) surveyed the attitudes and beliefs about homosexuality among 254 in-service teachers in Barcelona, Spain. Implicit (subtle) prejudice is calculated from five items, while explicit (overt) prejudice is calculated from ten items. The original 15-item scale was presented in a 7-point agree/disagree format, where 1 (disagree) indicates least prejudice and 7 (agree) indicates maximum prejudice (see Appendix F). To arrive at the subscale scores, the average of the items was calculated for

each respondent, and the sample was divided into three groups: egalitarian (low scores for both subtle and overt homophobia; subtle (low scores on overt, but high scores on subtle homophobia); and fanatics (high scores on both subscales) (p. 141).

The score for subtle (implicit) prejudice was significantly higher than the score for overt (explicit) homophobia, and those who tended toward more prejudice held religious beliefs, attended church, and had no gay or lesbian friends (Pérez-Testor et al., 2010, p. 142). The majority (87.5%) of teachers in the Barcelona study were egalitarian, while only a small portion (3.3% and 9.2%) were fanatics and subtle homophobics, respectively (p. 142). The significance of this study *for my research* is that, although only in-service teachers were surveyed, the protocol for this study suggested replicating their use of gender, age, license, religious affiliation, and association with lesbians or gay men as independent variables in my research design.

Personal Information Questionnaire (PIQ; see Appendix G)

The Personal Information Questionnaire was adapted from Killermann (2012), Mudrey and Medina-Adams (2006), Pérez-Testor et al. (2010), Raja & Stokes, 1998; Riggs et al. (2011), and Sprott (2007). The PIQ had 16 items: gender (biological sex), sexual orientation (Killermann, 2012), racial group/ethnicity (adapted from the United States Census Bureau), licensure or certification (Mudrey & Medina-Adams, 2006; Sprott, 2007), age, gay male or lesbian friends (Pérez-Testor et al., 2010), prior courses with diversity content (Sprott, 2007), prior courses that address sexual orientation, types of association with homosexual/bisexual persons, political viewpoint toward multiculturalism, and religious affiliation (Riggs et al., 2011). In addition, participants were asked to indicate whether they graduated from a rural, urban or suburban high school.

Data Analysis Plan

This section describes how the quantitative data from the survey was handled. I created a flowchart (see Figure 3.2) for cleaning the data (Tabachnick & Fidell, 1983, p. 85) and a decision tree (see Figure 3.6) for analyzing the data to help with the logic of this section. The flowchart highlights major steps taken in preparing the survey data for analysis (see Figure 3.2). Survey data was inspected (looking for missing values, for

values that don't make sense, for values in an incorrect format), recoded (for values that have to be reverse-coded, for values entered in an incorrect format), and some variables were grouped (age, non-heterosexual friends, co-workers, and family members). Likert (ordinal) items were collected into the PREJUDICE scale (by calculating a simple mean from ordinal items). Once the dataset looked reasonable (by visual inspection), then the actual statistical analysis began: graphical analysis (frequency distributions, histograms, scatter plots), descriptive analysis (frequency tables, group means) and inferential analysis (parametric and/or non-parametric). The decision tree guided the flow of analysis of data (see Figure 3.6).

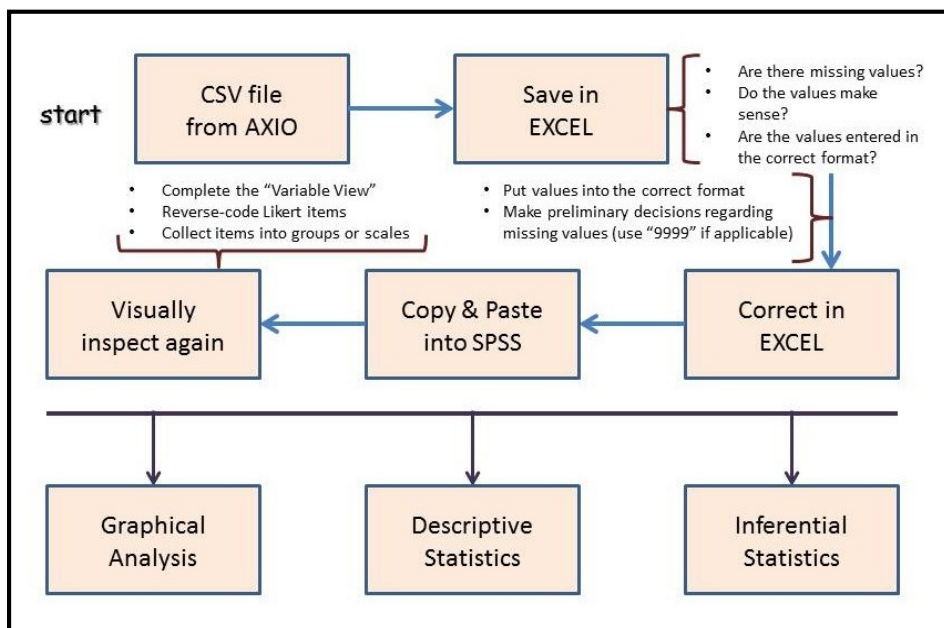


Figure 3.2. Flowchart for cleaning quantitative data

Inspecting and Cleaning Survey Data

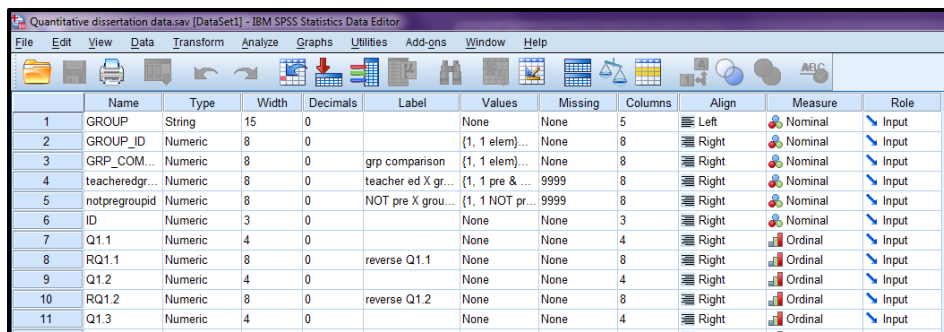
In EXCEL

The AXIO survey system provided survey responses in a CSV (comma separated values) format which was imported into EXCEL such that each row represented one participant with each item response represented by a column. Missing values were coded with “9999” in each empty cell. If missing values are fairly randomly distributed, using “9999” will eliminate those values from analysis, but it isn’t likely that they will affect the whole. However, Tabachnick and Fidell (1983) suggest that datasets be tested with and without the missing data to see if the analysis is affected. In addition, they suggest

that when large amounts of data are missing, it says something about the respondent individually or other attitudes they may possess that might be of interest. Other approaches to handling missing data are to use mean values, a correlation matrix, or a regression to predict missing values (Tabachnick & Fidell, 1983, pp. 70-72). In addition, it is always advisable to repeat analyses with and without missing data (p. 72). *For my research* I replaced missing values with “9999” and ran all analyses with and without missing values.

In SPSS

Next, I copied and pasted the spreadsheet into SPSS. Then, in “Variable View” I gave each variable (column) a meaningful name (leftmost column) and a meaningful label (see column 5, Figure 3.3). I identified missing values (see column 7, Figure 3.3) and assigned a measurement level (see column 10, Figure 3.3). SPSS will also suggest a measurement level by choosing “Define Variable Properties” from the “Data” menu.



	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
1	GROUP	String	15	0		None	None	5	Left	Nominal	Input
2	GROUP_ID	Numeric	8	0		{1, 1 elem}...	None	8	Right	Nominal	Input
3	GRP_COM...	Numeric	8	0	grp comparison	{1, 1 elem}...	None	8	Right	Nominal	Input
4	teacheredgr...	Numeric	8	0	teacher ed X gr...	{1, 1 pre & ...	9999	8	Right	Nominal	Input
5	notpregroupid	Numeric	8	0	NOT pre X grou...	{1, 1 NOT pr...	9999	8	Right	Nominal	Input
6	ID	Numeric	3	0		None	None	3	Right	Nominal	Input
7	Q1.1	Numeric	4	0		None	None	4	Right	Ordinal	Input
8	RQ1.1	Numeric	8	0	reverse Q1.1	None	None	8	Right	Ordinal	Input
9	Q1.2	Numeric	4	0		None	None	4	Right	Ordinal	Input
10	RQ1.2	Numeric	8	0	reverse Q1.2	None	None	8	Right	Ordinal	Input
11	Q1.3	Numeric	4	0		None	None	4	Right	Ordinal	Input

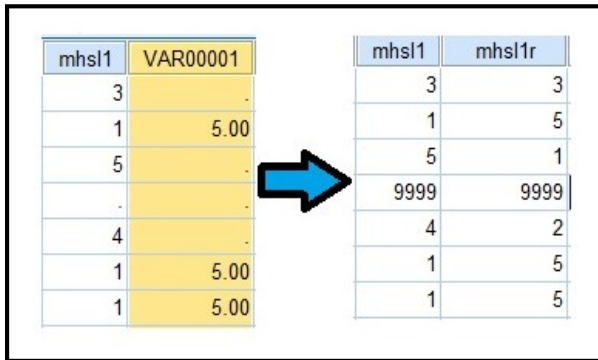
Figure 3.3. Variable View in SPSS

Reverse-Code Likert items. SPSS will actually do this for you (or you can do it manually in EXCEL before cutting and pasting into SPSS). *In my research* I reverse-coded three out of four Likert items in the MHSL scale, three out of five items in the MHSG scale, and two items out of ten in the OP scale within SPSS as follows:

1. Insert a new variable and label it (i.e., MHSL1 becomes MHSL1R)
2. From the “Transform” menu, choose “Compute Variable”
3. One Likert value at a time, reverse the values.
 - a. Open the “Compute Variable” wizard, go to the bottom.
 - b. Where it says, “If,” choose the variable and level you want to change (i.e., MHSL1 = 1). Click “continue.”

- c. Fill in the new value (i.e., 5).
- d. Choose “yes” when you are asked if you want to change the existing variable.

Figure 3.4 illustrates changing a 1 to a 5. Then I returned to the Variable View and corrected the data characteristics. In addition, I gave the new variable an appropriate name and label. A second way to do this in SPSS is to choose “Recode into same variables” from the “Transform” menu.



mhs1	VAR00001
3	.
1	5.00
5	.
.	.
4	.
1	5.00
1	5.00

mhs1	mhs1r
3	3
1	5
5	1
9999	9999
4	2
1	5
1	5

Figure 3.4. Reverse-coding Likert items in SPSS

Collect items into groups or scales. Again, SPSS will generate these new variables very easily using “Compute Variable” from the “Transform” menu. *In my research* I took the simple mean of the twenty-four Likert items to create the PREJUDICE scale. PREJUDICE represented the simple mean of all ordinal responses from each survey participant. Figure 3.5 illustrates the right-most eight Likert items (ordinal) that make up a Likert scale (rightmost column). Missing values are noted by “9999” for ordinal values and “9999.00” for scale values.

3	3	3	3	3	1	3	3	2.75
1	1	1	1	1	1	1	1	1.00
3	5	5	5	5	3	3	3	4.00
5	1	5	3	5	1	1	5	3.25
1	1	1	1	1	1	1	1	1.00
9999	9999	9999	9999	9999	9999	9999	9999	9999.00
4	4	5	5	1	1	5	1	3.25
2	4	4	5	1	2	2	2	2.75
9999	9999	9999	9999	9999	9999	9999	9999	9999.00
1	1	1	1	1	1	1	1	1.00
1	1	1	1	1	1	1	1	1.00
5	5	4	2	2	2	4	2	3.25

Figure 3.5. Collecting Likert items into Likert scales using SPSS

Visually inspect again. At this point, it is a really good idea to visually inspect the dataset again, looking for anything that doesn't look right. There should not be any empty cells. Values should appear to be within the limits of the range of values expected. One way to visually inspect is to go to the "Data" menu and "Sort Cases" by variable. Scan top to bottom and see if anything unusual jumps out, then correct it. If nothing unusual is obvious, we can assume that our dataset is clean and ready to be analyzed. When the researcher is satisfied with the dataset it is time to start analyzing the data (see Figure 3.6).

Graphical Analysis

Create histograms of variables of interest. SPSS will create a histogram of nominal, ordinal, or scale variables. From the survey data in SPSS, I calculated the age of each survey respondent and then categorized the ages into groups. SPSS will generate many different kinds of graphs, as well as descriptive statistics of the variable, a frequency table, and a histogram (with or without a normal curve). Figure 3.7 is the histogram of the age of each survey respondent. The graph was created in "Chart Builder" under "Graph" in the main SPSS menu (or it can be created by selecting "Frequencies" from the "Descriptive Statistics" menu under "Analyze" from the main SPSS menu).

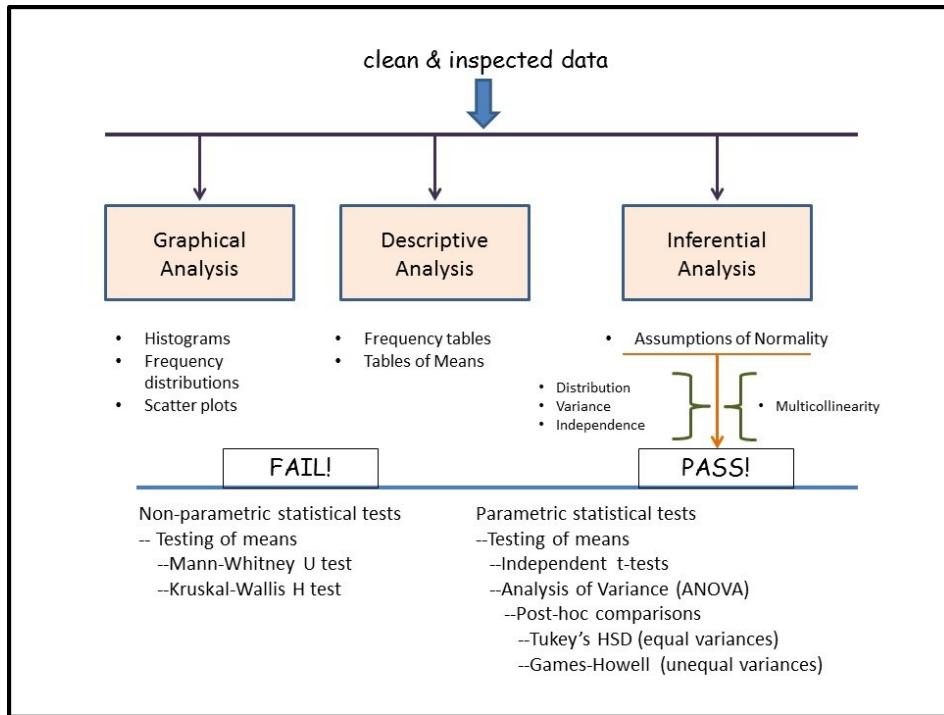


Figure 3.6. Decision tree for data analysis of clean & inspected data

Looking at the frequency histogram of the scale variable, Age (yrs), we can see right away that the age data is kurtotic (the big, tall peak to the left) and skewed to the right (older participants are pulling the curve to the right). I made sure to include skewness and kurtosis in the selection of descriptive statistics (see Table 3.1). We can determine the significance of skewness and kurtosis from their Z-scores, calculated as follows:

$$Z\text{-score}_{\text{skewness}} = \frac{\text{Skewness}}{\text{Std. Error of Skewness}}, \text{ and}$$

$$Z\text{-score}_{\text{kurtosis}} = \frac{\text{Kurtosis}}{\text{Std. Error of Kurtosis}}$$

where Z-scores should be less than 1.96. From the $Z\text{-score}_{\text{skewness}}$ ($1.919/.260 = 7.381$) and the $Z\text{-score}_{\text{kurtosis}}$ ($2.887/.514 = 5.617$), we can confirm that the variable, Age (yrs) is significantly skewed and significantly kurtotic.

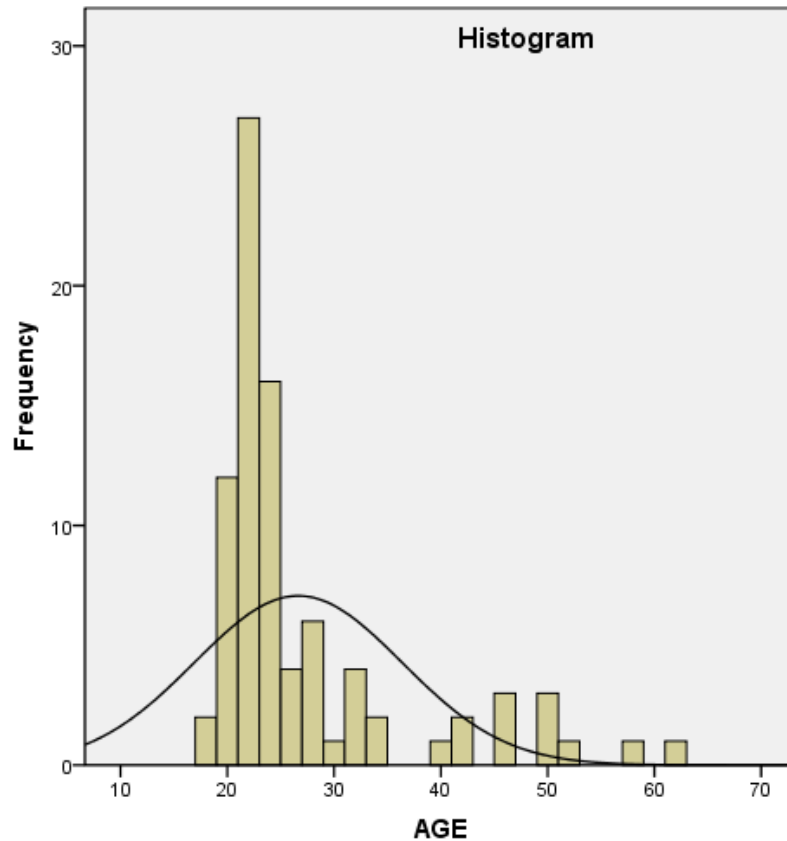


Figure 3.7. Frequency histogram of the scale variable, Age

Table 3.1. Descriptive Statistics for the scale variable, Age

	N	Min	Max	Mean	Median	Mode	Std. Dev.	Skewness		Kurtosis	
	Stat	Stat	Stat	Stat	Stat	Stat	Stat	Stat	Std. Err.	Stat	Std. Err.
AGE	86	18	61	26.64	23.00	21	9.715	1.919	.260	2.887	.514
Valid N (listwise)	86										

From the frequency table (see Table 3.2), I grouped ages into six categories such that each age group was populated by approximately 20% of the data. Table 3.3 illustrates the final six groups for the new nominal variable, Age (quintiles). A histogram of the new variable, Age (quintiles), is presented in Figure 3.8. Descriptive statistics (see Table 3.4) indicate that the frequency distribution of Age (quintiles) is not skewed ($Z\text{-score}_{\text{skewness}} = -.056/.260 = -.215$) and is less significantly kurtotic ($Z\text{-score}_{\text{kurtosis}} = -1.413/.514 = -2.749$) than the original scale variable, Age (yrs).

Table 3.2. Frequency Table for the variable, AGE, used to determine quintiles

		Frequency	Percent	Age Group2	Valid Percent	Cumulative Percent
Valid	18	2	2.2	Group 1	2.3	2.3
	19	4	4.3		4.7	7.0
	20	8	8.7		9.3	16.3
	21	16	17.4	Group 2	18.6	34.9
	22	11	12.0	Group 3	12.8	47.7
	23	12	13.0	Group 4	14.0	61.6
	24	4	4.3	Group 5	4.7	66.3
	25	2	2.2		2.3	68.6
	26	2	2.2		2.3	70.9
	27	5	5.4		5.8	76.7
	28	1	1.1		1.2	77.9
	30	1	1.1		1.2	79.1
	31	3	3.3	Group 6	3.5	82.6
	32	1	1.1		1.2	83.7
	34	2	2.2		2.3	86.0
	40	1	1.1		1.2	87.2
	41	1	1.1		1.2	88.4
	42	1	1.1		1.2	89.5
	46	3	3.3	Group 6	3.5	93.0
	50	3	3.3		3.5	96.5
	51	1	1.1		1.2	97.7
	58	1	1.1		1.2	98.8
	61	1	1.1		1.2	100.0
	Total	86	93.5		100.0	
Missing	9999	6	6.5			
Total		92	100.0			

Table 3.3. Frequency and percent of survey respondents among groups for the new nominal variable, Age (quintiles)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 18-20yo	14	15.2	16.3	16.3
	2 21yo	16	17.4	18.6	34.9
	3 22yo	11	12.0	12.8	47.7
	4 23yo	12	13.0	14.0	61.6
	5 24-30yo	15	16.3	17.4	79.1
	6 31+	18	19.6	20.9	100.0
	Total	86	93.5	100.0	
Missing	9999	6	6.5		
Total		92	100.0		

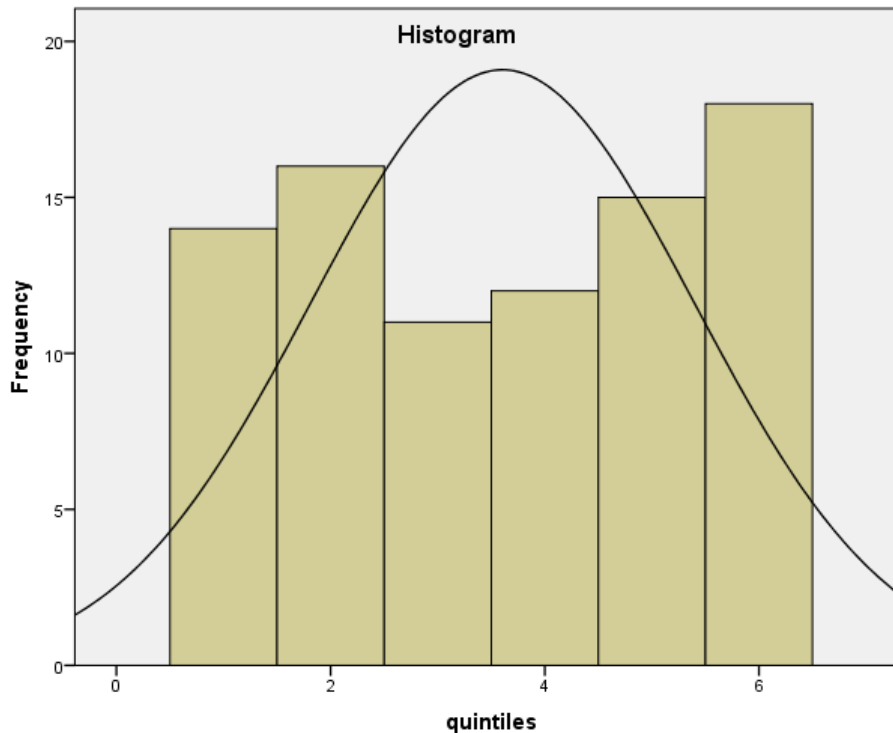


Figure 3.8. Histogram of the new nominal variable, Age (quintiles)

Table 3.4. Descriptive statistics of the new nominal variable, Age (quintiles)

quintiles		
N	Valid	86
	Missing	6
Mean		3.60
Median		4.00
Mode		6
Variance		3.230
Skewness		-.056
Std. Error of Skewness		.260
Kurtosis		-1.413
Std. Error of Kurtosis		.514

Descriptive Analysis

Frequency Tables. I created tables that identified the number of respondents (and percentage) who answered each Likert item. Table 3.5 displays each Likert item and its median scores; the percentage of survey respondents who disagreed, agreed, or were neutral; and the median Likert score (MHSG). Agreement or disagreement with a specific Likert item helped me not only with interview questions, but also in thinking about the implications in designing future interventions for pre-service or in-service

teachers and/or teacher education faculty. However, agreement or disagreement with individual Likert items should be viewed with caution; analysis of variance across Likert items increases the reliability and validity of the Likert scale.

Table 3.5. Frequency Table of Likert Items that form a Likert Scale

Item	Question	DISAGREE ¹		NEUTRAL ²		AGREE ³		Median ⁴
		#	%	#	%	#	%	
Q1.1 (R)	I would be sure to invite the same-sex partner of my friend to my party.	79	86	10	11	3	3	1.00
Q1.6 (R)	I am okay when I see two men holding hands. It is all right with me.	60	65	14	15	18	20	2.00
Q2.4 (R)	I welcome new friends who are gay.	81	90	5	6	4	4	1.00
Q3.3	I am bothered by movies that approve of male homosexuality.	65	74	11	13	11	13	1.00
Q3.8	I believe that gay men want too many rights.	63	72	18	21	6	7	2.00
MHSG ⁵	Sum = 460 – 12 missing values = 448	348	78%	58	13%	42	9%	2.00

Tables of Means. SPSS will generate means tables: go to “Analyze” from the main menu, choose “Compare Means” and then “Means.” In Table 3.6 PREJUDICE is the dependent variable and Age (quintiles) is the independent variable. In Options, I chose to add variance, kurtosis and skewness with their associated error. PREJUDICE scores are greatest for Grp 2: 21yo (M = 2.263, SD = .819, n = 16) and least for Grp 4: 23yo (M = 1.708, SD = .617, n = 12). I do not know anything about the significance of these differences from the means table. I only know about the levels of sexual prejudice, as measured by the PREJUDICE scale, for each age group.

Table 3.6. Descriptive Statistics for the variable, Age (quintiles)

Sexual Prejudice

quintiles	Mean	Median	N	Std. Dev.	Var.	Kurtosis	Std. Err. of Kurtosis	Skewness	Std. Err. of Skewness
1 18-20yo	2.1012	1.9167	14	.91414	.836	-.965	1.154	.476	.597
2 21yo	2.2630	2.0417	16	.81886	.671	-1.094	1.091	.159	.564
3 22yo	1.8977	1.8333	11	.81146	.658	1.611	1.279	1.358	.661
4 23yo	1.7083	1.4375	12	.61674	.380	-1.424	1.232	.599	.637
5 24-30yo	1.8500	1.4583	15	.69807	.487	-.443	1.121	.937	.580
6 31+	1.8125	1.8125	18	.56434	.318	-.670	1.038	.409	.536
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

¹ DISAGREE = group of survey respondents who chose 1 or 2 for a specific item

² NEUTRAL = group of survey respondents who chose 3 for a specific item

³ AGREE = group of survey respondents who chose either 4 or 5 for a specific item

⁴ When a frequency distribution is skewed, the median should more properly be displayed.

⁵ Sum of items for each respondent, divided by number of items

Inferential Analysis

Assumptions of Normality. There are three assumptions about normality that need to be considered: normal distribution, homogeneity of variance, and independence (Field, 2009, p. 133). In quantitative research, the assumption of normality is based upon the central limit theorem which states that “the sum of independent observations having any distribution whatsoever approaches a normal distribution as the number of observations increases” (Stevens, 2009, p. 221). From this theorem, there is an assumption that a *population* of interest will be normally distributed, and that its frequency distribution will produce a normal probability curve (see Figure 3.8). In this research, therefore, we might assume that if we could measure sexual prejudice among all pre-service and in-service teachers everywhere (which is an impossible task) we would expect to find that the frequency distribution of responses to sexual prejudice survey items was characterized by a normal probability curve.

Practically speaking, however, seldom does a researcher have access to the entire population of interest. Therefore, a sample of the entire population is determined. The frequency distribution of responses from a sample of the entire population, known as the sampling distribution, should also produce a normal probability curve. If it does, the sample is considered to be normally distributed. In this research, our sample is restricted to the pool of pre-service teachers and in-service teachers who were listed in the university print directory (Student Publications, Inc., 2013). Assumptions of normality guide the type of inferential analyses which are appropriate for a specific sample and in which we will have confidence.

Normal distribution can be tested using Z-scores for skewness and kurtosis, where Z-scores less than 1.96 are one indication that the dataset is normally distributed. In the MidCountry sample, our sample size is relatively small ($n = 92$). Larger sample sizes are needed to confidently interpret Z-scores for normality. Another way to test for normally distributed data is the F test for normality. Field recommends paying closer attention to the Shapiro-Wilk F Test than the Kolmogorov-Smirnov F Test for normality (2009, p. 148). In Table 3.7 three age groups were found to be significantly different from normal: 22yo, 23yo, and 24-30yo.

Table 3.7. Tests of Normality for PREJUDICE scores as a function of Age (quintiles)

	quintiles	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Sexual Prejudice	1 18-20yo	.151	14	.200*	.904	14	.131
	2 21yo	.149	16	.200*	.952	16	.529
	3 22yo	.198	11	.200*	.851	11	.044
	4 23yo	.241	12	.053	.856	12	.044
	5 24-30yo	.246	15	.015	.835	15	.011
	6 31+	.102	18	.200*	.951	18	.439

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

The second assumption is homogeneity of variances. Homogeneity (equality) of variances means that the variance is the same throughout the data (Field, 2009, p. 133). Equality of variances would imply that as you go from one level of a variable to another, the variance of your outcome variable would not change (p. 149). Levene's statistic is one measure of equal variances. When Levene's statistic is *not* significant ($p > .05$), then variances are considered to be equal (see Table 3.8).

Table 3.8. Test of Homogeneity of Variance for PREJUDICE scores as a function of Age (quintiles)

Sexual Prejudice

Levene Statistic	df1	df2	Sig.
1.013	5	80	.416

The third assumption, independence, is based upon the idea that “the behavior of one participant does not influence the behavior of another” (Field, 2009, p. 133). Ideally, *in my research*, participants will take the survey one time. Unless students congregate together to take the survey, and share their choices with one another, the survey responses should be considered independent.

Multicollinearity. Multicollinearity means that two variables are very closely linearly related (Field, 2009, p. 790). The way to test for this is through the use of a correlation matrix. SPSS will easily produce both parametric and non-parametric correlations. From “Analyze” in the main menu, choose “Correlate” and then “Bivariate.” Enter the variables you want to compare. *In my research* I tested the correlations among the dependent variables (MHSL, MHSG, OP, SP, and PREJUDICE) (see Appendix J).

In summary, if the dataset *passes* the assumptions of normality and no two variables are highly correlated, the dataset is probably a candidate for *parametric* testing. If variables or groups have *failed* the assumptions of normality, those variables or groups are probably candidate(s) for *non-parametric* testing (refer back to Figure 3.6). My overall dataset was found to be non-normally distributed (see Appendix K); however, when PREJUDICE scores were divided into groups (see Table 3.7) some groups were normally distributed and some groups were non-normally distributed. In this case, I chose to conduct both parametric statistical testing with non-parametric testing to confirm.

Parametric Statistical Testing

There are many statistical tests available in SPSS for normally distributed datasets. *In my research* I am interested primarily in whether or not sexual prejudice in pre-service and in-service teachers in the Midwest is stronger for those with specific characteristics. If I can identify those with greater sexual prejudice, then I may be able to design interview questions to more fully understand the nature of the prejudice. In addition, the strength of the level(s) of sexual prejudice based upon demographic, educational, or personal characteristics focuses intervention efforts in the future. If I want to know whether one dependent variable differs as a result of one independent variable (*univariate*), SPSS will easily generate either an independent-samples t-test (two groups) or a one-way between-groups analysis of variance (more than two groups).

Two groups. For instance, an independent-samples t-test was conducted to compare PREJUDICE scores for females and males (see Table 3.9). There was no significant difference in scores for females ($M = 1.939$, $SD = .751$, $n = 59$) and males ($M = 1.963$, $SD = .742$, $n = 27$); $t(84) = -.140$, $p = .889$ (two-tailed), $eta\ squared = .000$ (negligible).

Effect size is an objective measure of the importance of a significant effect (Field, 2009, p. 57). Stevens (2009, p. 171) cautions, however, that small and medium effect sizes are more common than large effect sizes in educational and social science research. The effect size for an independent-samples t-test is calculated as follows:

$$eta\ squared = \frac{t^2}{t^2 + (N1 + N2 - 2)}$$

where .01 is small, .06 is moderate, and .14 is large (Pallant, 2010, p. 243). This is an example of the first approach where I analyzed overall group means of PREJUDICE scores by independent variable, one at a time. There were no *a priori* hypotheses for overall group means.

Table 3.9. Independent-samples t-test of overall group means (Approach One)

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.008	.928	-.140	84	.889	-.02440	.17384	-.37011	.32130
	Equal variances not assumed			-.141	51.053	.888	-.02440	.17307	-.37184	.32304

For hypothesis testing, the dataset was divided into pre-service and in-service participants. An independent-samples t-test was conducted to compare PREJUDICE scores for females and males by teacher education status (see Table 3.10). There was no significant difference in PREJUDICE scores for pre-service females ($M = 1.955$, $SD = .785$, $n = 35$) and pre-service males ($M = 1.859$, $SD = .772$, $n = 13$); $t(46) = .377$, $p = .708$, $\eta^2 = .003$ (very small).

Table 3.10. Independent-samples t-test for hypothesis testing (Approach Two)

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.300	.587	.377	46	.708	.09579	.25378	-.41505	.60662
	Equal variances not assumed			.380	21.841	.707	.09579	.25185	-.42675	.61832

Three or more groups. A one-way between-groups analysis of variance was conducted to explore the impact of age on levels of sexual prejudice, as measured by the PREJUDICE scale (see Table 3.11). Participants were divided into six groups according

to their age (quintiles) (Grp 1: 18-20yo; Grp 2: 21yo; Grp 3: 22yo; Grp 4: 23yo; Grp 5: 24-30yo; Grp 6: 31+). There was no statistically significant difference in PREJUDICE scores for the six age groups: $F(5, 80) = 1.132, p = .350, \eta^2 = .066$ (medium).

Table 3.11. One-way ANOVA of a Likert Scale by 6 Groups

Sexual Prejudice

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.108	5	.622	1.132	.350
Within Groups	43.927	80	.549		
Total	47.034	85			

Effect size is calculated by SPSS (see Table 3.12).

Table 3.12. Measures of association for a Likert Scale by 6 Groups

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * quintiles	-.197	.039	.257	.066

The relationship between PREJUDICE scores and Age (quintiles) is negative ($r = -.197$); that is, younger participants are associated with higher PREJUDICE scores (see Table 3.6).

Non-parametric Statistical Testing

While there are many non-parametric tests available in SPSS, in this research it was only appropriate to use the Mann-Whitney U test and the Kruskal-Wallis H test as the non-parametric alternatives to the independent-samples t-test and the one-way between-groups analysis of variance. The primary difference between reporting the independent-samples t-test and reporting the Mann-Whitney U test is in the calculation of effect size. Effect size for the Mann-Whitney U test is calculated as follows:

$$r = \frac{z}{\sqrt{N}}$$

where N is the total number of cases; .1 is small, .3 is medium, and .5 is large. For instance, a Mann-Whitney U test revealed no significant difference in PREJUDICE scores of females ($Md = 1.875, n = 59$) and males ($Md = 1.833, n = 27$), $U = 774.500, z = -.205, p = .838, r = .022$ (very small) (see Table 3.12). The primary difference between reporting the one-way between-groups analysis of variance and reporting the Kruskal-Wallis H test is that no effect size is calculated. For instance, a Kruskal-Wallis H test revealed no statistically significant difference in PREJUDICE scores across six age groups (Grp 1, $n = 14$: 18-20yo; Grp 2, $n = 16$: 21yo; Grp 3, $n = 11$: 22yo; Grp 4, $n = 12$:

23yo; Grp 5, n = 15: 24-30yo; Grp 6, n = 18: 31+), $X^2(5, n = 86) = 4.583, p = .469$ (see Table 3.14). If the Kruskal-Wallis H test had been significant, the Mann-Whitney U test would be utilized to determine significant differences between groups.

Table 3.13. Test Statistics from non-parametric analysis of two independent groups

	Sexual Prejudice
Mann-Whitney U	774.500
Wilcoxon W	2544.500
Z	-.205
Asymp. Sig. (2-tailed)	.838

a. Grouping Variable: GENDER_ID

Table 3.14. Test Statistics from non-parametric analysis of six independent groups

	Sexual Prejudice
Chi-Square	4.583
df	5
Asymp. Sig.	.469

a. Kruskal Wallis Test

b. Grouping Variable: quintiles

In summary, *in my research*, I used SPSS to generate correlations among dependent variables and between scaled independent variables and the PREJUDICE scale; to create frequency tables and means tables; and to conduct univariate analysis of variance to test the significance of mean level(s) by group (see Table 3.15). The next section will discuss reliability and validity concerns for the quantitative phase of my research.

Table 3.15. Summary of Descriptive and Inferential Analyses

	Dependent variables (DVs)	Independent variables (IVs)
Correlations	MHSL x MHSG SP x OP	Actual Age (scale) x PREJUDICE Friends/family/co-workers (scale) x PREJUDICE
Frequency Tables	PREJUDICE	By each IV
Means Tables	PREJUDICE	By each IV
ANOVAs	One-Way ANOVA: one DV by one IV at a time	
Correlation Matrix	Summary of significant correlations among variables (see Appendix J)	
Significant Means	Summary table(s) indicating which mean level(s) are significant (starting with Appendix M).	

Reliability and Validity

In quantitative research we want our “test, experiment, or measuring procedure” to be reliable and valid in order to gain scientific acceptance (Carmines & Zeller, 1979, p. 4). *Reliability* is “the extent to which a test, experiment, or measuring procedure yields the same results on repeated trials” (p. 2). Although no two readings are expected to be exactly the same, there should be a “tendency toward consistency in repeated measurements of the same phenomenon” (p. 2). Reliability is inversely related to random measurement error (p. 3). “In survey research, the kinds of errors that may be assumed to be random include errors due to coding, ambiguous instructions, differential emphasis on different words during an interview, interviewer fatigue, and the like” (Carmines & Zeller, 1979, p. 3). In my research the AXIO survey system will code survey responses electronically, and coding errors are unlikely. However, coding error could be introduced through manual re-coding of responses and coding of missing data. Considering the little green book was authored by Carmines and Zeller in 1979, before the Internet age, error due to different words of an interviewer or interviewer fatigue are more likely to occur in the qualitative phase. Instructions for each item of my survey are written such that ambiguity is reduced, although it is still possible that a participant will misread or misunderstand an instruction.

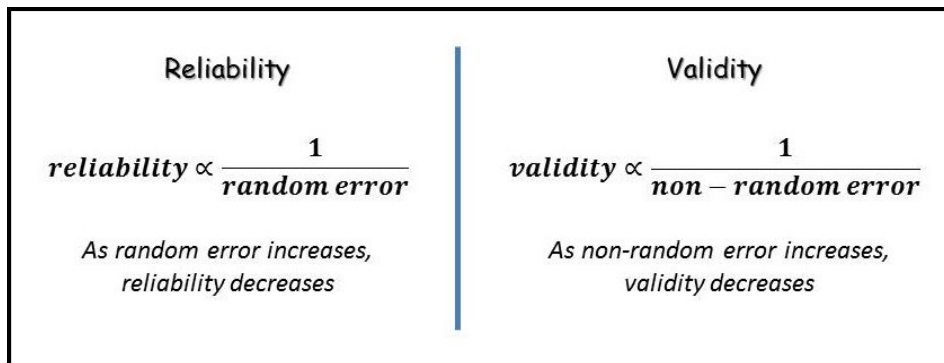


Figure 3.9. Reliability v. Validity

Validity is the extent that a test, experiment, or measuring procedure measures what it “purports to measure” (Carmines & Zeller, 1979, p. 2), that is, “it does what it is intended to do” (p. 2). Validity is inversely proportional to non-random error, where non-random error prevents an indicator from representing what was intended, such as a theoretical concept (p. 3). The question should be asked, Is this measurement valid for

this purpose? (p. 4). In my research there may be validity threats to both *internal* and *external* validity. While the mixed methods approach is sequential explanatory, the quantitative research design is most appropriately known as a cross-sectional (one moment in time) *ex post facto* research design, similar to Campbell and Stanley's (1963) pseudo-experimental Static-Group Comparison (Design 3, p. 8) where an observed effect is studied among several groups. In this study the observed effect (treatment) was the PREJUDICE scale, and groups were determined by the educational, demographic and personal characteristics. *Internal validity* refers to whether a treatment made a difference, while *external validity* refers to generalizability beyond the current treatment or experiment (p. 5). Campbell and Stanley identify three internal validity threats (selection, mortality and selection X mortality) and one external validity threat (selection X treatment) to the static-group comparison study design (1963, p. 8). All of these threats are negative effects on the validity of the design.

Selection refers to research bias in choosing participants (Campbell & Stanley, 1963, p. 5). My survey will be given only once to the same participants, students listed in the university print directory (Student Publications, Inc., 2013) as pursuing a teacher education degree in the College of Education. The only selection bias that I can imagine is if I missed adding teacher education students to the participant list. In order to avoid this outcome, I asked another person to perform verification procedures. She randomly verified approximately 10% of the students I had listed from the print directory. If there was a pattern to students that I missed in the print directory, there might also be a pattern of missing perspectives in the resulting survey data. However, there could just as easily be missing perspectives based upon other reasons over which I have no control.

Mortality has to do with losing participants over time (Campbell & Stanley, 1963, p. 5). In my research this threat is more likely to happen if a survey respondent volunteers to be interviewed for the qualitative phase, but then drops out or gets sick or cannot follow through for some other reason. Seven volunteers declined to return phone calls or reply to e-mails requesting interview appointments. These seven elementary education students may constitute missing perspectives to the qualitative phase.

The interaction between selection and mortality refers to both threats happening at the same time. Mortality could augment the effect of a gap in the data caused by missing

perspectives. Again, I have little control over these threats to internal validity. However, if patterns of missing perspectives are noticed, I will have to explain them as well as possible.

The external validity threat, the interaction of selection of participants and the experimental variable (the survey), which influences generalizability, is similar to other research that has been conducted toward measuring or evaluating sexual prejudice among pre-service teachers and/or in-service teachers. First of all, there is societal heterosexism, which may predispose participants to react in certain ways to the questions posed in the survey. In this research, the six survey participants who did not finish the survey may fall into this category. In addition, the seven elementary education students who volunteered to be interviewed but did not respond to phone calls or e-mails may represent external validity threats to this research. Like selection and mortality, these reactions of my participants are not predictable beforehand, nor controllable, and are the primary reason this research is being conducted. Secondly, the results of this research can only be generalized to the sample that participates. I cannot say anything about the teacher education program overall, or other teacher education programs. I can compare and contrast my research results to others' work in the Midwest, and I can compare and contrast my research results to others who have used the Modern Homophobia Scale(s) and the Subtle and Overt Sexual Prejudice Scale(s). But I cannot generalize to all pre-service or in-service teachers everywhere.

In summary, the quantitative phase will be conducted using a survey to draw inferences regarding levels of sexual prejudice of a sample of pre-service and in-service teachers listed in the print directory as completing a degree plan in teacher education. Levels of sexual prejudice will be disaggregated by groups based upon educational, demographic and personal characteristics of respondents. Respondents who volunteer to be interviewed will form a pool of participants for the qualitative phase of this research.

The Qualitative Phase

In my research the quantitative phase will benefit greatly from following up with qualitative research methods. Having measured beliefs and attitudes using the Modern Homophobia Scale and the Subtle & Overt Prejudice Toward Homosexuals Scale, I will

interview self-selected (volunteer) survey respondents. Pre-service and in-service teacher's personal experiences with non-heterosexuals will help me identify what needs to be improved in teacher education programs to make classrooms more responsive and democratic to the presence of sexual minority youth. This phase of my research might be considered critical social research, where the goal is "to work toward human emancipation" (Esterberg, 2002, p. 17). In this case, critical social research is seeking "insight into the social world [of teacher's classrooms] in order to help people change oppressive conditions" (p. 17).

Another way to situate this project within qualitative methods is to utilize the concept of a three-dimensional narrative inquiry space (Clandinin & Connelly, 2000, p. 50). Along one dimension is place (or situation). Along a second dimension is the personal and the political (or interaction), and along the third dimension is time (past, present, & future; continuity). This project is situated within a particular place (a midwestern state) in a particular time (those listed in the university print directory) and within both personal and political contexts. The quantitative data from the survey will give us a slice or a snapshot of pre-service and in-service teachers' beliefs and attitudes, but the interview data will flesh out this snapshot with the past and the future through in-depth perspectives on participants' personal and political influences.

Why use qualitative inquiry (interview) methods?

Weiss lists seven reasons to undertake qualitative inquiry (interview) research (1994, pp. 9-10). At least three of his reasons apply to this study, I believe: to integrate multiple perspectives (no one person has the complete picture), to bridge intersubjectivities (no one person has the one correct point of view), and to create holistic descriptions (tell a fuller story). When viewing the phenomena of bullying of sexual minority youth, there are the perspectives of the child who is bullied, the bullies themselves, the teacher(s), the administrator(s), the parent(s), outside community member(s), the school board member(s), other school staff, and other school district personnel. From an insider point of view the child who is bullied has a perspective that is more similar to concerned outside community members who want to see bullying stopped. Sexual minority adults who have been bullied know what it was like for them; they, too, are insiders. Teachers, administrators, parents, other school staff, school board

members, and other school district personnel who were never bullied have an outsider perspective and point of view. From a Foucauldian standpoint, these intersubjectivities are also power relations, in that there is a system of heterosexism reproduced within the institution of schooling that works against the prohibition of bullying, not to mention the societal homophobia in which each subject is socialized here in the U.S. Even though the survey will provide a certain kind of understanding of where each pre-service and in-service teacher lies on a scale of homophobia, probing interview participants' experiences with sexual minorities and their concerns (fears, barriers, confidence) for handling sexual minorities in their classroom will contribute to a fuller description of what pre-service and in-service teachers are thinking and responding (or intending to respond) to bullying behavior.

Participant Information

The AXIO survey will have conditional branching such that once a survey respondent finishes the Personal Information Questionnaire (PIQ), they will be asked if they would like to participate in a face-to-face interview. If so, the survey respondent will be directed to another website where the participant will provide contact information. The AXIO survey staff advised me in collecting contact information using Google Docs. The contact information was kept separate from the survey data so that survey responses could not be associated with contact information. These procedures protected the anonymity of the participants' survey responses. Within a month from taking the survey I contacted each interview volunteer in order to meet with them as soon as possible.

Interviews

Survey respondents who self-selected (volunteered) were interviewed. I anticipated selecting seven to ten participants for one hour face-to-face interviews. However, when 24 survey participants volunteered to be interviewed, I felt that I could not choose among them. I provided each participant with a written consent form. I kept one copy, and the participant kept one. The university provided templates for these forms, but I chose to utilize interview materials from Sociology 824 that were revised for this research.

Esterberg describes semi-structured (or in-depth) interviews as “a dance, in which one partner (the interviewer) must be carefully attuned to the other’s movements” (2002, p. 87). Semi-structured interviews can lead to surprising topics and stories that weren’t anticipated in the Interview Guide. The interviewer asks a question, and then waits to see what s/he hears, probing for more information depending upon the answer given. Back and forth it goes, “a peculiar kind of conversation” (p. 84) and the development of a strangely intimate, but professional, relationship. Open-ended questions leave room for more than a “yes” or “no” answer.

Interview Protocol

The interview protocol consisted of the following:

- (a) asking the participant where they would like to meet;
- (b) providing a consent form with enough explanation that a participant will remember what the interview was about; one copy stays with the participant, one copy with me
- (c) explaining the project in general, have the participant sign the consent form, and start the interview (I use a digital recorder) which may go for as long as 60 minutes (Weiss recommends not doing more than two interviews in one day, 1994, p. 126)
- (d) continuing with the semi-structured interview using a list of questions (see Appendix T), including additional probes based upon participants’ responses
- (e) providing the interviewee a transcript to be reviewed; this step was accomplished by e-mail; some participants edited their comments; some never replied at all.

Data Analysis Plan

Esterberg (2002) noted the stages in analyzing qualitative data: physically managing and organizing the data; immersing yourself in the data; generating themes or categories; and presenting the data. I kept two copies of each interview file and each transcription (a hard drive copy and one in the “cloud”). The hard drive copy resides on my personal computer. The “cloud” copy resides in a secure location similar to Microsoft’s OneDrive. The transcriptions were imported directly into NVivo 10 where I coded the interview data and worked out themes and categories. As conceptual patterns

emerged, there were typologies that revealed themselves (Esterberg, 2002, p. 169). Weiss suggests that there are four (general) approaches to reporting (or presenting) qualitative data: issue-focused and generalized (the sociological account), issue-focused and concrete (the historical or journalistic account), case-focused and concrete (the case studies of individuals), and case focused and generalized (the typological description) (Weiss, 1994, p. 152). In the scant literature on how teachers respond to bullying in their classrooms, there are some typologies suggested by Zack et al. (2010). These typologies could serve as a comparison for conceptual patterns that arise. I believe, however, it is important to enter into any research project with an open mind about what will be found. Therefore, I don't want to commit myself to a schema of typologies before the first interview.

Thematic Analysis using NVivo 10

By the time my interviews were being transcribed, the university had purchased a license for the Windows version of NVivo 10 (QSR International, 2014). In this section I describe briefly the process by which I imported my transcripts, created memos, created notes, and proceeded through coding of the interviews. I am a beginner to intermediate user of NVivo. I was first introduced to NVivo 9 for Windows in the qualitative research methods course offered in the Sociology department. I learned the methods and strategies for using NVivo to analyze qualitative data from Dr. Dana Britton (Britton, 2011).

Importing interview transcripts

Before importing transcripts, I prepared the interview transcripts, created a new project in NVivo, set the project options, and created initial classifications and folders (see Appendix S for detailed instructions). Since each interview is considered a case, I created both "Interview" source classifications and "Person" node classifications. Attribute values were set for each Interview (see Appendix U) and for each Person (see Appendix V). A Project Journal was started after the first transcript was imported (see Appendix T).

Beginning free node or open coding

Free node or open coding is the very first level of coding as each interview is imported. This coding strategy is completely open-ended and unstructured. As I coded the transcript, I wrote memos to help me remember ideas that were coming to me or to organize patterns in the data. One improvement I would make to my qualitative inquiry process in the future is to start writing memos sooner and to use memos to “write around” the patterns that were being revealed.

Anfara, Brown, and Mangione (2002) provided an example, which I followed, where the qualitative researcher starts with descriptive or topic coding, then moves to initial coding or surface content analysis, and finally provides pattern variables through focused coding. Free node or open coding is a result of the first read-through of transcripts (see Figure 3.10). In my case, I tried several different approaches before I was comfortable with my descriptive codes or topic codes (see Figure 3.11). The descriptive or topic codes suggested initial coding which were then organized into the focused codes or pattern variables based upon the research questions (see Figure 3.12). There are no hard and fast rules for coding, although Johnny Saldaña provides the most comprehensive manual of coding (Saldaña, 2013). The pattern variables, using the example of Anfara et al. (2002), become the themes in the data that will be discussed and elaborated upon by the researcher.

Trustworthiness

Anfara et al. (2002) provided guidelines for assessing the trustworthiness of qualitative research. They suggested four criteria for evaluating the quality and rigor of qualitative research results, but they also contrasted and compared each of these criteria in quantitative terms. Confirmability or Objectivity is addressed through appropriate triangulation strategies and by practicing reflexivity (Anfara et al., 2002). The other three criteria are addressed below.

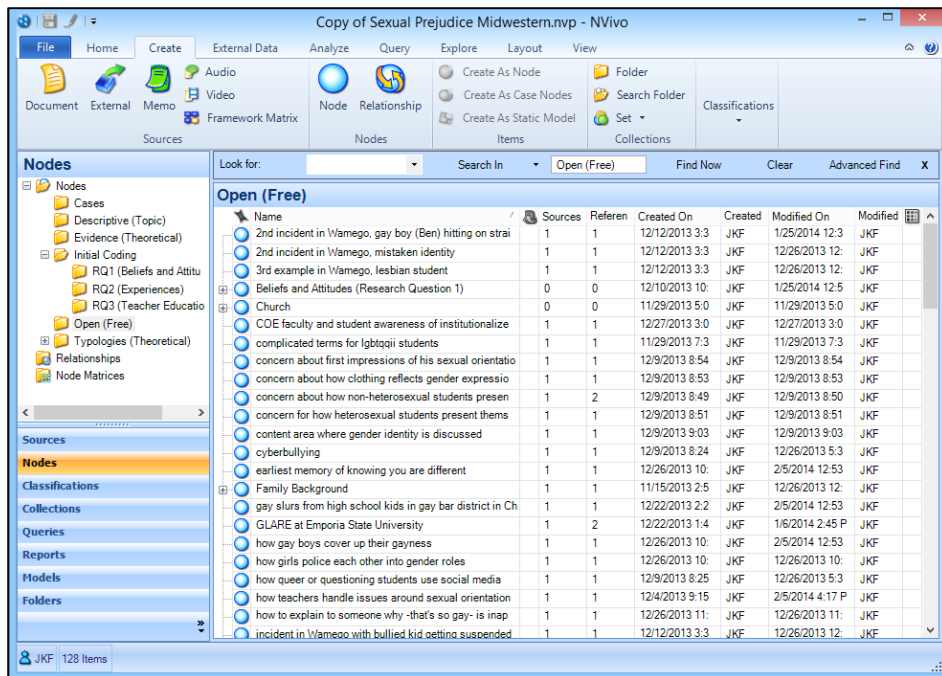


Figure 3.10. Starting free node or open coding

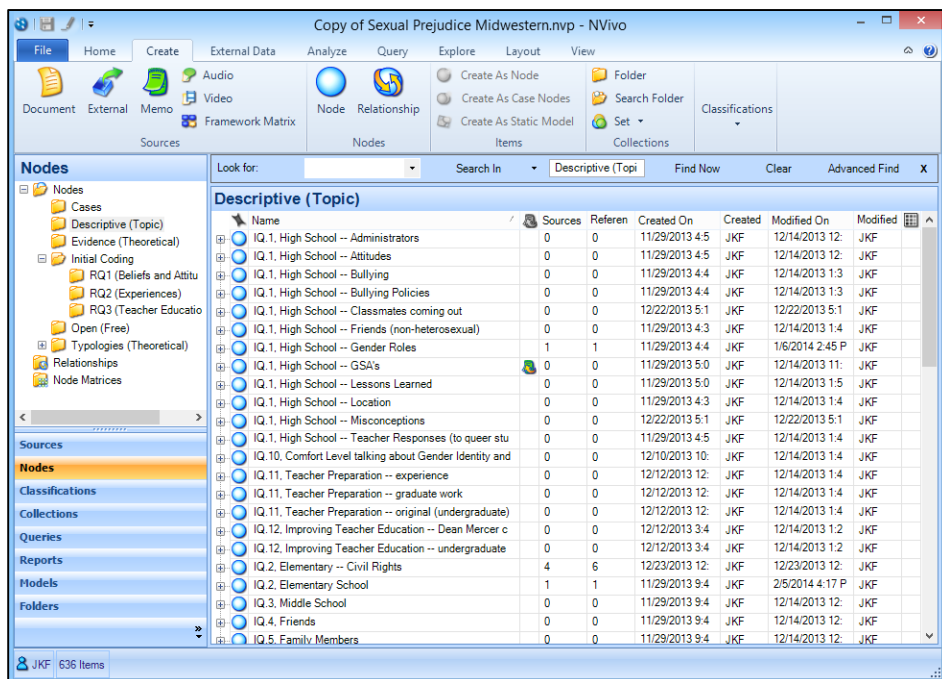


Figure 3.11. Collecting free codes into descriptive or topic codes

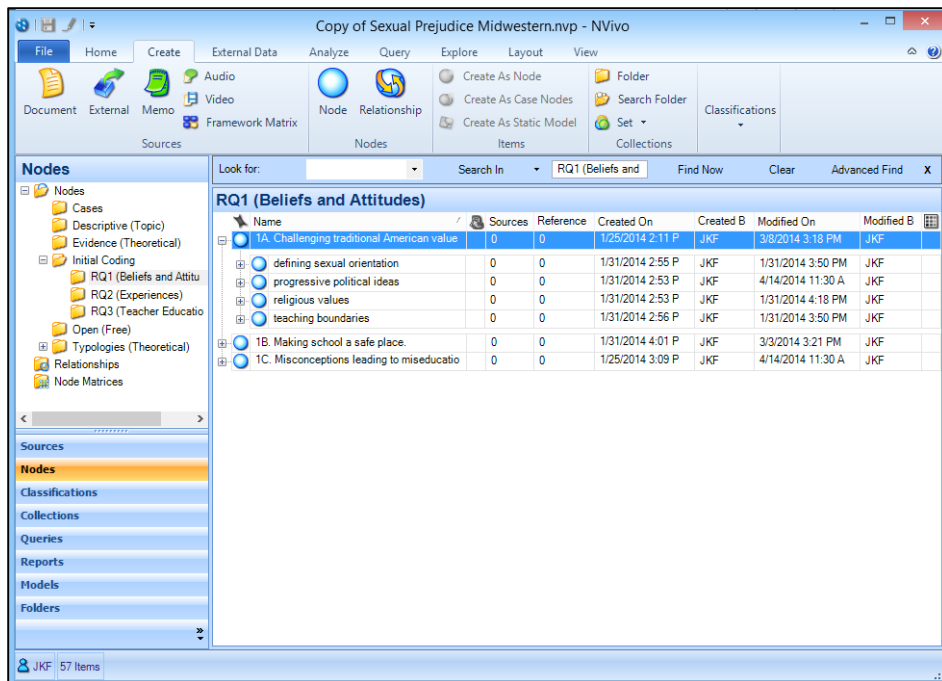


Figure 3.12. Collecting initial codes into focused codes

Credibility or Construct Validity

Anfara et al. (2002) used the terms credibility and internal validity to mean, Did what you say you observed really happen? Strategies to increase credibility of qualitative results included prolonged engagement in the field, use of peer debriefing, triangulation, member checks and time sampling (p. 30). In my research I used triangulation with other participants and with the quantitative results to increase credibility.

Weiss stresses that “information is context dependent—that is, shaped in part by the interview situation” (1994, p. 149). I would add that information is shaped not only by the interview situation, but by the participants’ history, culture, socialization, religion, age, race, ethnicity, gender, and life experience. One way of knowing when you have enough interviews is when participants start to give the same answers to similar questions (Weiss, 1994, p. 21). The larger context informs the interview context.

In terms of internal validity or construct validity of *my survey questionnaire*, previous uses of both the MHS and the SOP increases the validity of the two scales being measured, but I will need to contrast and compare my qualitative results to previous results to see if they make sense.

Transferability or External Validity

Anfara et al. (2002) suggested the strategies of providing thick description and using purposive sampling to increase the transferability of qualitative research results. *In my research*, one semester of a questionnaire did not constitute enough data to draw conclusions to be generalized over all pre-service or in-service teachers graduating from our college or from other colleges of education. However, there may be trends that are similar to previous work on which we can build some tentative conclusions or new hypotheses. By comparing and contrasting these results with previous research among pre-service or in-service teachers we may be able to make recommendations for improvement of teacher preparation education in our College.

Dependability or Reliability

Anfara et al. (2002) suggested the strategies of creating an audit trail, coding-recoding strategies, triangulation and peer examination to increase the dependability of qualitative research results. *In my research* I followed the suggestions of Anfara et al. (2002) by describing completely the process of determining themes and drawing conclusions based upon those themes.

Polkinghorne discussed the concept of validity in qualitative research in terms of “the believability of a statement or knowledge claim” (2007, p. 474), but in narrative research claims are made about the meaning of life events for those in the situations themselves and others. There is no certainty. There is no grand narrative. Therefore, the ultimate validity and reliability of narrative knowledge claims must come from how well the author constructs their presentation, and whether or not the presentation is believable. Therefore, the reliability of my results are based upon the limits of the language I used to capture the meaning and depth of my participants’ stories, the limits of reflection on the layers of meaning, the resistance of my participants to reveal their most conflicting thoughts, and the total complexity of making sense of others’ meaning-making, as well as my own (Polkinghorne, 2007, p. 280). In addition, the reader brings to the report or presentation their own contextual barriers to receiving the knowledge claims made.

Since I am only calculating group means across scales and disaggregating by certain demographic characteristics, I can only reliably compare my qualitative results in very general terms to past research using the MHS and SOP scales.

Ethical Considerations

The Code of Ethics of the American Educational Research Association (AERA) includes the principles of professional competence; integrity; professional, scientific, and scholarly responsibility; respect for people's rights, dignity, and diversity; and social responsibility (AERA, 2011). When answering the question for the Institutional Review Board if a participant will be harmed by participating in this project, I assured them that there is no harm expected from participation. In fact, some participants *may* experience a sense of euphoria or gratitude at being able to address questions of sexual orientation that have been silenced in previous academic experiences.

On the other hand, there may be participants who will become uncomfortable with questions about sexual orientation or homophobia. In addition, when taking a survey, respondents may not have supportive or understanding people around them. Therefore, if a respondent volunteers to interview with me face-to-face, I need to be prepared for both the euphoric student who has wanted to talk about sexual orientation, but never had the chance; and the student who is willing to be interviewed in order to make a contribution to the project, but who may be uncomfortable with the subject. It is important for me to remember the principle, "respect for people's rights, dignity and diversity" as an educational researcher. In addition, the AERA ethical standard of "Avoiding Harm" is relevant to this project if a participant believes they are experiencing "unanticipated negative consequences" (AERA, 2011, p. 147), including terminating the research relationship, if necessary.

I feel that I have enough experience talking to people, in general, about both sexual orientation and homophobia, and I remained aware of the campus resources available for students in case they became too uncomfortable during an interview. The Counseling Center has professionals who are trained in discussing both sexual orientation and homophobia. If I felt it was necessary and if the participant requested it, I would have walked a student to the Counseling Center immediately. During the interviews with me, there were no participants who felt it necessary for me to refer them to the Counseling Center.

Otherwise, I feel that this research project in itself is an ethical act of self-knowing in the Foucauldian sense. Participation in this project is an act of self-care and

self-knowing in that each student who will take the survey or be interviewed is anticipating educational situations where they will interact with sexual minorities. Therefore, I have a unique opportunity to model how that interaction might go in an emotionally safe way.

Chapter 4 - Sexual Prejudice Levels (Quantitative Results)

The quantitative phase of this mixed methods research project expands our understanding of pre-service and in-service teachers' beliefs and attitudes toward sexual minorities. If sexual prejudice is socially constructed, not genetically determined, then we should be able to characterize the degree of sexual prejudice based upon demographic, educational, and personal characteristics of the participant. In this section, data screening procedures clarify the decisions made by the researcher about variable coding, outliers, missing values, response rate, and assumptions of normality. Each sexual prejudice scale, sample characteristics, and correlations among variables are described. Group means are compared by sexual prejudice scale and by independent variable, and the results of multiple regression analyses are reported. Each step in the analytical process will be explained in detail enabling the reader to follow in the researcher's footsteps.

Data Screening

The earliest steps in quantitative analysis include calculating a response rate, coding variables based upon frequencies, and making decisions regarding missing values.

Response Rate

Out of 948 surveys offered, 87 surveys were completed and 5 were partially completed with significant missing values for a total response of 92 surveys to analyze (9.70% response rate). In general, sexual prejudice scores were higher for those participants who chose not to finish the survey. Table 4.1 presents the response rate for each content area group. Elementary teacher education students were the least likely to complete the survey, and English teacher education students and Graduate students were most likely to complete the survey.

Elementary teacher education students were reluctant to be interviewed. Seven elementary education students who volunteered to be interviewed never responded to repeated communication to solicit times available to be interviewed. Since elementary teacher education students would not have known me before interviewing with me, I did not consider that I, the interviewer, would have influenced their decision to interview;

however, interviewing with a stranger could have also been a deterrent. The lack of response to the survey and lack of follow-through by elementary teacher education candidates led me also to wonder if there was a general reluctance to take time for a research project or if, in general, elementary education teacher candidates were too uncomfortable with the subject of sexual prejudice to be interviewed. Graduate students, on the other hand, completed surveys and readily volunteered to be interviewed. Graduate students may value educational research more than elementary education students and may be less prejudiced or more interested in contributing to the difficult conversations regarding gender and sexual variance. In addition, some of the graduate students were familiar with me as a classmate before being interviewed, and our previous acquaintance may have encouraged their participation.

Table 4.1. Response Rate for each content area

GROUP	GROUP_ID	Offered	Completed	Missing	Response	Rate
Elementary	1	321	20	2	22/321	6.85%
Social Studies	2	54	3	1	4/54	7.41%
English	3	73	10		10/73	13.70%
Other (Biology, Chemistry, Math)	4	72	9		9/72	12.50%
Music	5	159	13		13/159	8.18%
FACS	6	27	2	1	3/27	11.11%
AgEd	7	56	5		5/56	8.93%
Graduates	8	194	25	1	26/194	13.40%
TOTAL		948	87	5	92/948	9.70%

Coding of Survey Responses

Coding involves looking at each independent variable and the subgroups created by responses to that variable. If there are less than five valid responses in a subgroup, the analysis may be weak. The SPSS procedure Crosstabulations was utilized to make sure that subgroups had enough valid responses for analysis.

The survey system automatically codes responses based upon the choices offered to each item. However, in some cases, variables had to be re-coded based upon the frequency of valid responses. This is a common practice when open-ended numerical questions are asked (such as “How many friends do you have that are non-heterosexual?”). For instance, the scale variable, FRIENDS, was re-coded into two different nominal variables. One new nominal variable, FRIENDS (quartiles) was created based upon breaking the scale variable, FRIENDS, into quartiles; and the second

new nominal variable, FRIENDS (quintiles) was created based upon breaking the scale variable, FRIENDS, into quintiles. In other cases, a nominal variable was re-coded into a revised nominal variable with fewer categories. For instance, the nominal variable, RACIAL_ID was recoded into RACIAL_ID_REVISED, where White, non-Hispanic and Persons of Color were the only two categories in the modified variable. This is also a common practice where the researcher wants to ask the race/ethnicity question in the assumption that participants represent a diverse population, but where the numbers of White, non-Hispanic participants are significantly greater than Persons of Color. Appendix I describes in detail the original variables from the survey and the revised variables used in the quantitative data analysis.

Missing Values

There are two types of missing values that need to be discussed: missing values of those who did not finish the survey and missing values because a participant did not answer a particular survey item. The result is the same: that cell is coded as 9999. This code tells SPSS to exclude that cell from analysis.

Outliers

There were a few extremely high values reported by survey participants. How outliers were handled is discussed for each specific case. In general, however, my philosophy is to leave outliers in the sample as long as the value is not more than three standard deviations from the mean of the sample. Each outlier case is described in appropriate sections of this chapter.

Stages of Analysis

The remainder of this chapter is dedicated to presenting the results from quantitative analysis of survey data measuring levels of sexual prejudice among pre-service and in-service teachers at MidCountry College. As proposed in Chapter 3 (Methodology), once data is cleaned and carefully inspected for errors, missing values, and outliers, there are traditionally three approaches to data analysis: graphical, descriptive, and inferential. The order of analysis will follow this traditional approach (see Figure 3.6). In order to facilitate readability, some of the graphics and tables have

been collected at the end of a section (or subsection), and some have been collected in appendices. For instance, the reliability statistics, summary item statistics, frequency tables and frequency histogram for the PREJUDICE scale have been collected in Appendix K, but the ordinal data from each scale is provided at the end of the subsection that discusses the scale.

The Four Subscales

In survey research, a scale is a group of survey items that measures a similar concept. In this research, the PREJUDICE scale is the dependent variable that is estimating levels of sexual prejudice among pre-service and in-service teachers at MidCountry College. The PREJUDICE scale was constructed from four subscales: the Modern Homophobia Scale for Gay Men (MHS-G), the Modern Homophobia Scale for Lesbians (MHS-L), the Overt Sexual Prejudice Scale, and the Subtle Sexual Prejudice Scale. In this section of Chapter 4 (Qualitative Results), each subscale measuring sexual prejudice will be briefly reviewed. In addition, the ordinal data associated with each subscale will be discussed in the text of each subsection, and the data table appears at the end of each subsection.

Before diving into each scale separately, let's look at an overview of the sexual prejudice scales. Table K.1 summarizes the descriptive statistics for each scale. The four subscales were either skewed or skewed and kurtotic. Each of the subscales were considered non-normally distributed. The Kolmogorov-Smirnov F test (K-S) produced values less than 0.500, and the Shapiro-Wilk F test (S-W) produced values greater than 0.500. The p-value associated with each of these F test values was less than 0.050 (Field, 2009, p. 148). Therefore, in this section both parametric and non-parametric methods are appropriate for this dataset. In general, parametric methods will be reported, with non-parametric methods utilized to confirm the parametric results.

Modern Homophobia Scale—Gay Men (MHS-G)

The history of using the Modern Homophobia Scale for Gay Men (MHS-G) is discussed in Chapter 3 (p. 87). Five items from the original MHS-G were used in the survey instrument of this research project (see Appendix E) (Aosved et al., 2009; Raja and Stokes, 1998). Responses varied from 1 (strongly disagree) to 5 (strongly agree).

For instance, agreeing with the statement “I am bothered by movies that approve of male homosexuality” (Q3.3) would connote maximum prejudice; whereas for the reverse-coded statement “I welcome new friends who are gay” (Q2.4R) agreement connotes least prejudice. In Table 4.2 responses have already been reverse-coded.

In a review of the ordinal data from the MHS-G, survey responses were most in agreement (20%) with two men holding hands (Q1.6 R) and most neutral (21%) about whether or not gay men want too many rights (Q3.8). Almost all (90%) survey respondents disagreed with welcoming new friends who are gay (Q2.4R). More than half (86%) of survey respondents would not invite the same-sex partner of their friend to a party (Q1.1R). In contrast to the 20% who agreed they were okay seeing two men holding hands, more than half (65%) of survey respondents disagreed (Q1.6R). Almost three-quarters (74%) of survey respondents, however, were *not* bothered by movies that approve of male homosexuality (Q3.3). A similar proportion (72%) disagreed that gay men want too many rights (Q3.8).

Table 4.2. Ordinal data for the variable, Modern Homophobia Scale for Gay Men

Item	Question	DISAGREE		NEUTRAL		AGREE		Median
		#	%	#	%	#	%	
Q1.1 (R)	I would be sure to invite the same-sex partner of my friend to my party.	79	86	10	11	3	3	1.00
Q1.6 (R)	I am okay when I see two men holding hands. It is all right with me.	60	65	14	15	18	20	2.00
Q2.4 (R)	I welcome new friends who are gay.	81	90	5	6	4	4	1.00
Q3.3	I am bothered by movies that approve of male homosexuality.	65	74	11	13	11	13	1.00
Q3.8	I believe that gay men want too many rights.	63	72	18	21	6	7	2.00
MHS_G (Score)	Sum = 460 – 12 missing values = 448	348	78%	58	13%	42	9%	2.00

Modern Homophobia Scale—Lesbians (MHS-L)

The history of using the Modern Homophobia Scale for Lesbians (MHS-L) is discussed in Chapter 3 (p. 87). Four items from the original MHS-L were used in the survey instrument of this research project (see Appendix E) (Aosved et al., 2009; Raja and Stokes, 1998). Agreeing with the statement “I believe lesbians should undergo therapy to change their sexual orientation” (Q3.4) would be associated with maximum prejudice, while agreeing with the statement “I believe that marriage between lesbians should be legal” (Q2.5R) would be associated with least prejudice. Item responses reported in Table 4.3 have already been reverse-coded.

More than three-quarters of survey respondents (84%) disagreed with Q1.7R; that is, these respondents felt that it *would* negatively affect their relationship if a close relative was lesbian. In addition, three quarters of survey respondents (75%) do not like companies using openly lesbian celebrities to advertise their products (Q1.2R), and more than half (66%) do not believe that marriage between lesbians should be legal (Q1.7R). By contrast, survey responses were most in agreement (21%) that lesbians should be legally married (Q2.5R). Almost all survey respondents (92%) disagreed that lesbians should undergo therapy to change their sexual orientation (Q3.4).

Table 4.3. Ordinal data for the variable, Modern Homophobia Scale for Lesbians

Item	Question	DISAGREE		NEUTRAL		AGREE		Median
		#	%	#	%	#	%	
Q1.2 (R)	I don't mind companies using openly lesbian celebrities to advertise their products.	69	75	14	15	9	10	1.00
Q1.7 (R)	I don't think it would negatively affect our relationship if I learned that one of my close relatives was a lesbian.	77	84	9	10	6	6	1.00
Q2.5 (R)	I believe that marriage between lesbians should be legal.	59	66	12	13	19	21	2.00
Q3.4	I believe lesbians should undergo therapy to change their sexual orientation.	80	92	5	6	2	2	1.00
MHS_L (Score)	Sum = 368 – 7 missing values = 361	285	79%	40	11%	36	10%	1.50

Overt Sexual Prejudice Scale (OP)

The history of using the Overt Sexual Prejudice Scale (OP) is discussed in Chapter 3 (p. 88). All ten items from the original OP were used in the survey instrument of this research project (see Appendix F) (Pérez-Testor et al., 2010; Quiles del Castillo et al., 2003). Agreement with the statement “I believe that heterosexuals should never be friends with homosexuals” connotes maximum prejudice, while agreement with “I believe that homosexuals are the same as heterosexuals at their core” connotes least prejudice. Responses reported in Table 4.4 have already been reverse-coded.

Survey responses were not necessarily in agreement (25% and 15%, respectively) with Q2.2 (I believe many homosexuals have achieved prominent social and economic status because of their sexual orientation and the support they get from other homosexuals) or Q2.3 (I believe politicians focus too much on homosexuals and not enough on heterosexuals), but responses were much more neutral (37% and 44%, respectively) toward these two statements. Survey responses were most in agreement

with Q1.5 (If I have/had a daughter, I would be upset if she were a lesbian and in an intimate relationship with another woman; 32%) and Q1.8 (If I have/had a son, I would be upset if he were gay and in an intimate relationship with another man; 35%). In addition, more than three quarters of survey responses (82%) disagreed with Q1.3 (I believe that, because of their sexual orientation, homosexuals will never achieve the same level of personal development as heterosexuals).

Table 4.4. Ordinal data for the variable, Overt Sexual Prejudice Scale

Item	Question	DISAGREE		NEUTRAL		AGREE		Median
		#	%	#	%	#	%	
Q1.3	I believe that, because of their sexual orientation, homosexuals will never achieve the same level of personal development as heterosexuals.	75	82	13	14	4	4	1.00
Q1.5	If I have/had a daughter, I would be upset if she were a lesbian and in an intimate relationship with another woman.	51	55	12	13	29	32	2.00
Q1.8	If I have/had a son, I would be upset if he were gay and in an intimate relationship with another man.	48	52	12	13	32	35	2.00
Q2.1 (R)	I believe that homosexuals are the same as heterosexuals at their core.	74	82	13	14	3	4	1.00
Q2.2	I believe many homosexuals have achieved prominent social and economic status because of their sexual orientation and the support they get from other homosexuals.	34	38	33	37	23	25	3.00
Q2.3	I believe politicians focus too much on homosexuals and not enough on heterosexuals.	36	40	40	44	14	16	3.00
Q2.8	I believe that heterosexuals should never be friends with homosexuals.	88	98	1	1	1	1	1.00
Q3.2	I would be upset if the principal at my school were gay, even if he had all the right degrees and experience.	78	90	4	4	5	6	1.00
Q3.5	I would be upset if the principal at my school were a lesbian, even if she had the right degrees and experiences.	79	91	3	3	5	6	1.00
Q3.7 (R)	I would not mind if one of my family members were in an intimate relationship with a gay man or lesbian.	60	69	9	10	18	21	2.00
OP (Score)	Sum = 920 – 23 missing values = 897	623	69%	140	16%	134	15%	1.85

Survey responses were most strongly in disagreement with Q2.8 (I believe that heterosexuals should never be friends with homosexuals; 98%). This result is consistent with anecdotal evidence from faculty members who work in the public schools. A student is more likely to want to know if his/her friend has a car than to worry if he/she is gay or lesbian (personal communication, Dr. Bob Hiyachi, March 4, 2013). In addition, more than three-quarters of survey responses disagreed with concerns that their school

building principal was gay or lesbian if they had the right degrees and credentials (Q3.2, 78%; Q3.5, 79%). On the other hand, more than three quarters of survey respondents (82%) do not believe that homosexuals are the same as heterosexuals at their core (Q2.1R). In addition, more than half of survey respondents (69%) *would* mind if one of their family members were in an intimate relationship with a gay man or lesbian (Q3.7R).

Subtle Sexual Prejudice Scale (SP)

The history of using the Subtle Sexual Prejudice Scale (SP) is discussed in Chapter 3 (p. 88). All five items from the original SP were used in the survey instrument of this research project (see Appendix F) (Pérez-Testor et al., 2010; Quiles del Castillo et al., 2003). None of the SP items were reverse-coded. Therefore, agreement with these items indicates maximum prejudice.

Table 4.5. Ordinal data for the variable, Subtle Sexual Prejudice Scale

Item	Question	DISAGREE		NEUTRAL		AGREE		Median
		#	%	#	%	#	%	
Q1.4	I believe that if homosexuals really tried to integrate into society, there would be no need for demonstrations or for homosexuals to be in the closet.	49	54	34	37	8	9	2.00
Q2.6	I believe that homosexuals should be more moderate about their demands for recognition, just as immigrants are expected to adopt the customs of their country.	48	53	26	29	16	18	2.00
Q2.7	I believe that the ideas homosexuals might impress upon children are different from those that heterosexuals might convey.	55	61	17	19	18	20	2.00
Q3.1	I believe that homosexuals' religious and ethical values are different from those of heterosexuals.	53	61	21	24	13	14	2.00
Q3.6	I believe that there are many differences in homosexuals' and heterosexuals' beliefs and ideas.	55	63	18	21	14	16	2.00
SP (Score)	Sum = 460 – 15 missing values = 445	260	58%	116	26%	69	16%	2.20

The Subtle Sexual Prejudice Scale (SP) demonstrated the second highest median level of sexual prejudice (2.20). Survey responses were not necessarily in agreement with statements (16%), but responses were more neutral (26%), which had the effect of raising the median scores of each item (see Table 4.5). One out of five survey respondents (20%) agreed that the ideas homosexuals might impress upon children are different from those that heterosexuals might convey (Q2.7). Almost the same proportion (18%) agreed that homosexuals should be more moderate about their demands for recognition, just as immigrants are expected to adopt the customs of their country (Q2.6).

On the other hand, more than half of survey respondents disagreed (58%) with each item in this scale.

Correlations among Subscales

In preparation for analysis of variance, correlations among the subscales must be defined to avoid multicollinearity. Correlation should be neither too high (greater than 0.900) nor too low (less than 0.700). The correlations between MHS-G and MHS-L ($r = .874, p = .000; R^2 = 0.764; \text{Spearman's } \rho = 0.862$) and between OP and SP ($r = .748, p = .000; R^2 = .560; \text{Spearman's } \rho = 0.792$) are within the appropriate range (see Appendix J). Since the correlations are direct, a grand mean can be calculated across all Likert items, and this grand mean will be known as the PREJUDICE scale.

The PREJUDICE Scale

The distribution of the PREJUDICE scale was significantly different from normal, Kolmogorov-Smirnov $D(92) = .128, p = .001$. The values were skewed significantly to the right as evidenced by the mean (1.994) and the median (1.896) being to the right of the mode (1.460). Cronbach's alpha coefficient for the PREJUDICE scale was 0.945. Field recommends a Cronbach's alpha coefficient greater than 0.700 (2009, p. 681) (see Appendix K).

Outliers

There were five outliers within two standard deviations of the population mean (ID 104, ID 109, ID 111, ID 113). ID 104 did not finish the survey; this participant quit the survey after page 2. Four were elementary education students (one was secondary) and three were pre-service (two missing values). Three were female and one was male (one missing value). Four identified themselves as heterosexual, and 25 years old or less (one missing value). Two attended rural high schools and two attended suburban/urban high schools (one missing value). One identified as Catholic and three identified as Other Christians (one missing value). Two identified as Conservative, one Moderate, and one Somewhat Liberal (one missing value). Four had two non-heterosexual friends or less, no non-heterosexual coworkers and no non-heterosexual family members (one missing value). Three identified themselves as White, non-Hispanic and one Person of

Color (one missing value). Traditionally, these outliers would not be removed because their PREJUDICE scores are within three standard deviations of the population mean. However, these participants *may* represent a specific sub-population of survey participants.

General Sample Characteristics

In this section, the independent variables will be discussed. These variables contribute participant's demographic, educational, and personal characteristics to the analysis of sexual prejudice. For example, of the 948 university students who were offered the survey, the typical member of this sample of 92 who completed some portion of the survey is a White, non-Hispanic, 21-year-old female, pre-service secondary education major. The typical survey participant is consistent with MidCountry's profile of the College of Education where 85.3% of students reported being White, non-Hispanic and 69.6% female (College of Education, 2013).

To increase readability, this section is divided into three subsections—demographic (gender, race/ethnicity, age, religious affiliation, and geography), educational (licensure, teacher education status, completed courses, content area), and personal (political affiliation, affiliation with non-heterosexuals, participant sexual orientation, finished)—characteristics that may be associated with sexual prejudice. Each independent variable (characteristic) will be discussed and a summary table is provided at the end of each subsection. In addition, supplementary tables and figures are collected in Appendix L.

Demographic

Gender

Approximately two-thirds of survey respondents (68.6%) chose female, while approximately one-third (31.4%) reported male. No survey respondents chose “Other,” and there were only six missing values for this variable (see Table 4.6).

Race/Ethnicity

Almost all survey respondents (86.0%) chose White, non-Hispanic to describe their race/ethnicity. Persons of color only (9.3%) and mixed race (4.6%) survey

respondents account for the rest of the sample (see Table 4.6). In Crosstabulations analysis, the revised variable has fewer cells with count less than five (RACIAL_ID_REVISED). The revised variable represents 14% People of Color survey respondents and 86% White, non-Hispanic survey respondents (see Table L.3).

Age

The distribution of age among survey respondents who answered this question is significantly skewed positively to the right (Z -score = 7.38) and kurtotic (Z -score = 5.62) (see Table L.1). That is, older participants are pulling the mean (26.6) to the right of the median (23.0) and the mode (21.0) (see Figure L.1). The median age is 23 years old, but the most common age is 21 years of age.

From the Age (scale) variable, age groups (nominal) were constructed based primarily on common sense. More than half of survey respondents (68.6%) were traditional-aged college students (25 years old or less). Approximately one out of five survey respondents (17.4%) are young adults (26-35 years old), and approximately one out of ten survey respondents are middle-aged adults or older (13.9%) (see Table 4.6). In Crosstabulations analysis, it was found that the revised variable, AGEGROUP2 (quintiles), had fewer cells with count less than 5.

Actual age in decades

When Age was deconstructed into traditional age groups by decade, approximately 2% of participants were over 55 years of age, 8% between 46 and 55 years of age, and 4% between 36 and 45 years of age. Almost 20% were in the 26-35 year old group, but almost three-quarters of participants (69%) were 25 years or less (see Table L.3).

Age groups by quintiles

With more careful consideration of group percentages, I created a revised variable where approximately 20% of participants were members of each group. This revised variable, AGEGROUP2, had the fewest cells with count less than five in Crosstabulations analysis. The revised variable places 21% of participants in the 31+ year old group, 17% of participants in the 24-30 year old group, 14% of participants in the 23 year old group,

13% in the 22 year old group, 19% in the 21 year old group, and 16% of participants in the 18-20 year old group (see Table L.3).

Geography

More than half of survey respondents (52.9%) reported living in a suburban area during high school, followed by living in a rural area (39.1%). Less than one-tenth of survey respondents (8.0%) reported living in an urban area during high school (see Table 4.6). In Crosstabulations analysis, it was found that the revised variable (GEO_ID_REVISED) had no cells with count less than five. The revised variable grouped participants into two groups, rural (39%) and suburban/urban (61%) (see Table L.3).

Table 4.6. Summary of Demographic Characteristics

Independent Variable	Groups	Frequency	Valid Percent
<i>Gender</i>	Female	59	68.6
	Male	27	31.4
	Missing	6	
<i>Race/Ethnicity</i>	Asian only	2	2.3
	Black or African American only	3	3.5
	Hispanic or Latina/o only	3	3.5
	White, non-Hispanic only	74	86.0
	Hispanic/White	2	2.3
	American Indian/White	2	2.3
	Missing	6	
<i>Actual Age</i>	Mean = 26.6, Median = 23.0, Mode = 21	Min = 18	Max = 61
<i>Geography</i>	Rural	34	39.1
	Suburban	46	52.9
	Urban	7	8.0
	Missing	5	

Educational

Educational Licensure or Credential Sought

Of those survey respondents who provided this information, approximately one-half (51.2%) reported seeking a secondary license or certification, and about one-third (32.9%) reported seeking an elementary license or certification. Five survey respondents (6.1%) reported seeking a PK-12 certification, and all other licenses or certifications were chosen by 9.8% of survey respondents (see Table 4.7). In Crosstabulations analysis, it was found that the revised variable, LICENSE_ID_REVISED, had fewer cells with count less than five. The revised variable represents 33% of participants seeking elementary

education certification, 51% of participants seeking secondary education certification, and 16% seeking some other certification (see Table L.3).

Teacher Education Status

More than half of survey respondents (59.0%) reported being pre-service teacher candidates. Less than one quarter of survey respondents (21.7%) reported being in-service teachers in their own classrooms. When more than one status was chosen, preference was given to pre-service and in-service statuses; however, about one out of five survey respondents (19.2%) reported a different status from pre-service or in-service (see Table 4.7). The original variable, TEACHER_EDUCATION, was revised such that all other teacher education statuses were combined in the new variable, TEACHER_REVISED (see Table L.3). The revised variable had the fewest cells with count less than five in Crosstabulations analysis. The revised variable categorizes 59% of participants as pre-service, 22% of participants as in-service, and 19% of participants as Other. When In-Service and Other are combined, a new category, NOT Pre-service, is considered ($n = 34$, 41%).

Completed College Credit Courses

Previous research indicated that when teacher education students completed college credit courses with multicultural education content, their levels of discrimination decreased (Bodur, 2012; Lobb, 2012). In fact, NCATE requires a certain number of hours of multicultural education in its accredited teacher education courses. Undergraduate survey participants could have taken from one to three courses within the College of Education and two to four through a leadership minor. Graduate student participants could have chosen from one to four graduate level courses that would have included sexual orientation content embedded within multicultural education issues.

Multicultural education content

The majority of survey respondents (64.4%) reported completing one, two or three college-credit courses with diversity or multicultural education content. A little more than a quarter of survey respondents (26.4%) reported completing four or more college-credit courses with diversity or multicultural education content. Less than one out of ten survey respondents (9.2%) reported completing *no* college-credit courses with

diversity or multicultural education content (see Table 4.7). The original variable, MULTI_COURSE_ID, was revised such that the four course and five+ course categories were combined in the new variable, MULTI_COURSE_ID_REVISED. The revised variable had fewer cells with count less than five in Crosstabulations analysis. The revised variable places 26% of participants in the FOUR OR MORE category, 23% in the THREE category, 21% in the ONE and in the TWO categories, and 9% in the NONE category (see Table L.3).

Sexual orientation content

One-third of survey respondents (33.3%) reported having completed *no* courses addressing sexual orientation. A little over half of survey respondents (54.0%) reported having completed one, two or three college-credit courses addressing sexual orientation. About one in ten survey respondents (12.6%) reported having completed four or more college-credit courses addressing sexual orientation (see Table 4.7). The original variable, SO_COURSE_ID was revised so that the four and five+ categories were combined in the new variable, SO_COURSE_ID_REVISED. The revised variable had fewer cells with count less than five in Crosstabulations analysis. The revised variable placed 33% of participants in the NONE category, 23% in the ONE category, 21% in the TWO category, and 23% in the THREE OR MORE category (see Table L.3).

Teaching Content Area

More than a quarter of survey respondents (28.3%) were graduate students, and slightly less than a quarter of survey respondents (24.0%) were elementary education students (see Table 4.7). Graduate students can be either pre-service (because they are earning a Master's Certificate in Teaching & Learning) or in-service (because they have taught in classrooms and returned to postsecondary education to earn Master's and Doctorate degrees) or other (because they are earning a certificate or degree in school administration, school counseling, student affairs, higher education or other non-teaching area of postsecondary study). All of the other content area groups represent secondary education. The largest secondary education groups were Music Education (14.1%) and English Education (10.9%) (see Table 4.7). In Crosstabulations analysis, a revised

variable had fewer cells with count less than 5. The revised variable placed all secondary education groups (47.8%) into one category (see Table L.3).

Table 4.7. Summary of Educational Characteristics

Independent Variable	Groups	Frequency	Valid Percent
<i>License or certification sought</i>	Elementary Education	27	32.9
	Other	8	9.8
	PK12	5	6.1
	Secondary Education	42	51.2
	Missing	10	
<i>Teacher Education Status</i>	Pre-Service	49	59.0
	In-Service	18	21.7
	Counseling	1	1.2
	Para/Professional	5	6.0
	Admin	1	1.2
	Other	9	10.8
	Missing	9	
<i>Completed Courses with diversity or multicultural education content</i>	None	8	9.2
	One	18	20.7
	Two	18	20.7
	Three	20	23.0
	Four	10	11.5
	Five or more	13	14.9
	Missing	5	
<i>Completed courses with sexual orientation content</i>	None	29	33.3
	One	20	23.0
	Two	18	20.7
	Three	9	10.3
	Four	4	4.6
	Five or more	7	8.0
	Missing	5	
<i>Participant content area</i>	Elementary	22	24.0
	Social Studies	4	4.3
	English	10	10.9
	Other (Biology, Chemistry, Math)	9	9.8
	Music Education	13	14.1
	FACS	3	3.3
	Agricultural Education	5	5.4
	Graduates	26	28.3

Personal

Political Affiliation

Survey respondents could choose Conservative, Somewhat Conservative, Moderate, Somewhat Liberal or Liberal. Almost three-quarters of survey respondents (69%) chose either Moderate or Liberal to describe their political views regarding multiculturalism. Approximately one in ten survey respondents (10.3%) reported being

either Conservative or Somewhat Conservative. The remaining survey respondents (20.7%) reported being Somewhat Liberal regarding multiculturalism (see Table 4.8).

Another way to describe this sample is to say that for every ten survey respondents, one described themselves as conservative, three as moderate, and six as liberal. In Crosstabulations analysis, the revised variable was found to have fewer cells with count less than five. However, as will be seen in the following sections, use of the original variable (MULTI_ID) in group means comparisons sometimes gave clearer results than the revised variable (MULTI_ID_REVISED). The revised variable grouped 10% of participants into Conservative, 34% into Moderate, 21% into Somewhat Liberal, and 34% into Liberal (see Table L.3).

Religious Affiliation

The majority of survey respondents reported being Protestant (37.2%) followed by no religious affiliation (24.4%) and then Catholic (22.1%). If the Christian affiliations are grouped together, almost three-quarters of survey respondents (73.3%) reported being Christian. No Muslim students participated in this survey; one Buddhist student and one Jewish student participated (see Table 4.8). In Crosstabulations analysis, the revised variable (RELIG_ID_REVISED) was found to have fewer cells with count less than five. The revised variable grouped 27% of participants into Non-Christian, 22% into Catholic, and 51.2% into Other Christians (see Table L.3).

Affiliation with Non-Heterosexuals

Since the distributions of each of the original variables were significantly skewed positively (Z-scores > 2.00) and significantly kurtotic (Z-scores > 2.00), we want to use the median for initial comparison. Survey respondents reported an average of four (4) friends, one (1) coworker, and **no** family members who were non-heterosexual. The most common number (mode) of non-heterosexual friends reported was three (3) but **no** coworkers or family members (see Table L.2). Several survey respondents reported as many as ten (10) and twenty-five (25) homosexual friends. Those values pull the mean and the median to the right such that the distribution is significantly skewed positively to the right (see Figure L.2). In addition, several survey respondents reported ten (10) coworkers being homosexual. This distribution is also significantly skewed positively to

the right (see Figure L.3). Survey respondents reported the fewest family members or relatives being homosexual. However, this distribution is also significantly skewed positively to the right (see Figure L.4). These Scale variables were changed to Nominal, and re-evaluated. In Crosstabulations, it was found that FRIENDS (quartiles), COWORKERS_REVISIED, and FAMILY (quartiles) had the fewest cells with count less than five.

Friends

Two nominal variables were examined, FRIENDS (quartiles) and FRIENDS (quintiles). Of those participants who answered this question, approximately 21% of participants reported having two friends or less who were non-heterosexual, approximately 22% having three non-heterosexual friends, and approximately 27% having 4-5 non-heterosexual friends. Approximately 29% of participants reported having six or more non-heterosexual friends (see Table L.3).

Co-workers

Of those participants who answered this question, approximately 44% of participants reported having no coworkers who were non-heterosexual. Approximately 17% of participants reported having one coworker or two coworkers who were non-heterosexual. The remaining (21%) participants reported having 3-10 coworkers who were non-heterosexual (see Table L.3).

Family members

Two nominal variables were examined, FAMILY (quartiles) and FAMILY (quintiles). Of those participants who answered this question, approximately 60% of participants reported having no family member who was non-heterosexual. Approximately 22% of participants reported having one family member who was non-heterosexual. Approximately 17% of participants reported having 2-4 family members who are non-heterosexual (see Table L.3).

Participant's Sexual Orientation

Almost all survey respondents (88.4%) reported being heterosexual or straight. A small group of survey respondents (2.3%) chose not to answer, and approximately one in

ten survey respondents (9.4%) reported being non-heterosexual (bisexual or homosexual) (see Table 4.8). In Crosstabulations analysis, it was found that the revised variable (SO_ID_REVISED) had fewer cells with count less than five. The revised variable grouped participants into three categories: Heterosexual (88%), Non-Heterosexual (9%) and Prefer not to answer (2%) (see Table L.3).

Finishing the Survey

All but six survey respondents (93.5%) finished the survey. Of the six who did not complete the entire survey, two (2.2%) completed Page 1 only, three (3.3%) completed Page 1 and 2 only, and one (1.1%) stopped at Question 13 (right before the Age question). The revised variable recommended by the Crosstabulations analysis, has only two categories, YES (93.5%) and NO (6.5%) (see Table L.3).

Table 4.8. Summary of Personal Characteristics

Independent Variable	Groups	Frequency	Valid Percent
<i>Political views regarding multiculturalism</i>	Conservative	3	3.4
	Somewhat conservative	6	6.9
	Moderate	30	34.5
	Somewhat liberal	18	20.7
	Liberal	30	34.5
	Missing	5	
<i>Religious affiliation</i>	Buddhist	1	1.2
	Catholic	19	22.1
	Jewish	1	1.2
	Protestant	32	37.2
	None	21	24.4
	Other Christian	12	14.0
	Missing	6	
<i>Non-Heterosexual Friends</i>	Mean = 5.84, Median = 4.00, Mode = 3	Min = 0	Max = 25
<i>Non-Heterosexual Co-Workers</i>	Mean = 1.40, Median = 1.00, Mode = 0	Min = 0	Max = 10
<i>Non-Heterosexual Family Members</i>	Mean = 0.65, Median = .00, Mode = 0	Min = 0	Max = 4
<i>Participant sexual orientation</i>	Straight	76	88.4
	Bisexual	4	4.7
	Homosexual	4	4.7
	Prefer not to answer	2	2.3
	Missing	6	
<i>Finished</i>	Page 1 only	2	2.2
	Page 1 and 2 only	3	3.3
	Stopped at Q13 (before AGE question)	1	1.1
	Completed all questions	86	93.5

Overall Comparison of Group Means

Group means of the PREJUDICE scale were analyzed using two different approaches: first, the PREJUDICE scale was tested as a function of each independent

variable (demographic, educational, or personal characteristic); second, each independent variable (demographic, educational, or personal characteristic) was grouped as a function of teacher education status (pre-service, in-service, other, in-service & other) and tested by the PREJUDICE scale. **In this section**, *results of the first approach* will be reported as they related to each independent variable.

To increase readability, this section is also divided into three subsections—demographic (gender, race/ethnicity, age, religious affiliation, and geography), educational (licensure, teacher education status, completed courses, content area), and personal (political affiliation, affiliation with non-heterosexuals, participant sexual orientation, finished)—characteristics that may be associated with sexual prejudice. Each independent variable (characteristic) will be discussed and a summary table is provided at the end of each subsection. In addition, supplementary tables and figures are collected in Appendix M.

Demographic

Gender

The distribution of PREJUDICE scores for female participants was significantly different from normal (Shapiro-Wilk's $W(59) = .915, p = .001$). Therefore, both parametric and non-parametric measures will be considered. An independent-samples t-test was conducted to compare PREJUDICE scores for females and males. There was no significant difference in scores for females ($M = 1.939, SD = .751, n = 59$) and males ($M = 1.963, SD = .742, n = 27$), $t(84) = -.140, p = .445$ (one-tailed), eta squared = .002 (small effect size) (Green & Salkind, 2011, p. 177; Pallant, 2010, p. 243). In addition, the Mann-Whitney U test revealed no significant difference in PREJUDICE scores of females ($Md = 1.875, n = 59$) and males ($Md = 1.833, n = 27$), $U = 774.500, z = -.205, p = .838, r = .022$ (small effect size) (Pallant, 2010, p. 230).

Race/Ethnicity

The distribution of PREJUDICE scores for White, non-Hispanic participants was significantly different from normal (Shapiro-Wilk's $W(74) = .921, p = .000$). Therefore, both parametric and non-parametric tests will be reported. An independent-samples t-test was conducted to compare PREJUDICE scores for People of Color and White, non-

Hispanic survey participants. There was no significant difference in scores for People of Color ($M = 2.000$, $SD = .793$, $n = 12$) and White, non-Hispanics ($M = 1.938$, $SD = .741$, $n = 74$), $t(84) = .269$, $p = .789$ (two-tailed), $\eta^2 = .003$ (small). In addition, the Mann-Whitney U test revealed no significant difference in PREJUDICE scores of People of Color ($Md = 1.771$, $n = 12$) and White, non-Hispanics ($Md = 1.875$, $n = 74$), $U = 432.500$, $z = -.143$, $p = .886$, $r = .015$ (small).

Age (quintiles)

From consideration of group percentages, the scale variable, AGE, was grouped by quintiles to create a revised nominal variable where approximately 20% of participants were members of each group. This revised variable, AGEGROUP2, had the fewest cells with count less than five in Crosstabulations analysis. The distribution of PREJUDICE scores for 24-30 year old participants was significantly different from normal (Shapiro-Wilk's $W(15) = .835$, $p = .011$). Therefore, parametric and non-parametric measures will be considered.

A one-way between-groups of analysis of variance was conducted to explore the impact of participant age on levels of sexual prejudice, as measured by PREJUDICE scores. Participants were divided into six groups (Grp 1: 18-20yo; Grp 2: 21yo; Grp 3: 22yo; Grp 4: 23yo; Grp 5: 24-30yo; Grp 6: 31+yo). There was no statistically significant difference in PREJUDICE scores for the six age groups: $F(5, 80) = 1.132$, $p = .350$, $\eta^2 = .066$ (medium). A Kruskal-Wallis H test also revealed no statistically significant difference in PREJUDICE scores across the six age groups, $\chi^2(5, n = 86) = 4.583$, $p = .469$. In general, however, the relationship between PREJUDICE scores and age was negative ($R = -.217$) where the coefficient of determination ($R^2 = .039$) indicated that 4% of the variance in PREJUDICE scores could be accounted for by age. In addition, it appears that as participant age increased, sexual prejudice decreased. This is a surprising result because it indicated that an older group of participants in this study was associated with *lower* sexual prejudice scores.

Geography

More than half of survey respondents (52.9%) reported living in a suburban area during high school, followed by living in a rural area (39.1%). Less than one-tenth of

survey respondents (8.0%) reported living in an urban area during high school (see Table 4.6). The revised variable grouped participants into two groups, rural (39%) and suburban/urban (61%)

One outlier (ID 109) was identified (see Figure M.1). ID 109 is a 22-year-old, straight, White, non-Hispanic male from a rural high school. He is a pre-service elementary education student, with no friends, coworkers or family members who are not heterosexual. He reported having taken more than five multicultural education courses and more than five courses that included sexual orientation content. He reported a Protestant religious affiliation and being Moderate toward multiculturalism. His PREJUDICE scores are within two standard deviations of the population mean. Therefore, his data will not be excluded from the analysis.

Since the distribution of suburban/urban participants was significantly different from normal (Shapiro-Wilk's $W(53) = .911, p = .001$), both parametric and non-parametric measures will be considered. An independent-samples t-test was conducted to compare the PREJUDICE scores for participants who reported going to a rural high school compared to a suburban/urban high school. There was no significant difference in PREJUDICE scores between participants who attended rural ($M = 1.995, SD = .757, n = 34$) and suburban/urban ($M = 1.906, SD = .736, n = 53$) high schools, $t(85) = .547, p = .586$ (two-tailed), $\eta^2 = .006$ (small). The Mann-Whitney U test confirmed no significant difference in PREJUDICE scores, $U = 825.000, z = -.661, p = .508$ (two-tailed), $r = .070$ (small) (Pallant, 2010, p. 230).

Educational

Teacher Education Status

Since the distribution of PREJUDICE scores for pre-service participants was significantly different from normal (Shapiro-Wilk's $W(49) = .906, p = .001$), both parametric and non-parametric measures will be considered. An independent-samples t-test was conducted to compare levels of sexual prejudice for pre-service and NOT pre-service participants. There was no significant difference in scores for pre-service ($M = 1.919, SD = .769, n = 49$) and NOT pre-service ($M = 1.897, SD = .683, n = 34$) participants, $t(81) = .135, p = .893$ (two-tailed), $\eta^2 = .002$ (small). In addition,

the Mann-Whitney U test confirmed the parametric analysis, $U = 816.500$, $z = -.153$, $p = .879$ (two-tailed), $r = .017$ (small).

License

The distribution of PREJUDICE scores for secondary participants was significantly different from normal (Shapiro-Wilk's $W(42) = .890$, $p = .001$). Therefore, both parametric and non-parametric measures will be reported. A one-way between-groups analysis of variance was conducted to explore the impact of license or certification sought on levels of sexual prejudice, as measured by PREJUDICE scores. Participants were divided into three groups (Grp 1: EE; Grp 2: SEC; Grp 3: Other). There was no statistically significant difference in PREJUDICE scores for the three groups: $F(2, 79) = 1.927$, $p = .152$, $\eta^2 = .047$ (small). A Kruskal-Wallis H test also revealed no statistically significant difference in PREJUDICE scores across the three groups, $X^2(2, n = 82) = 3.336$, $p = .189$, $\eta^2 = .041$ (small). In general, however, the relationship between PREJUDICE scores and age was negative ($R = -.193$) where the coefficient of determination ($R^2 = .037$) indicated that 4% of the variance in PREJUDICE scores could be accounted for by license. In addition, it appears that sexual prejudice as measured by the PREJUDICE scores was greatest for elementary education participants ($M = 2.167$, $SD = .847$) and least for other license(s) or certification(s) sought ($M = 1.792$, $SD = .671$) with participants seeking secondary licensure in the middle ($M = 1.828$, $SD = .714$). In other words, participants seeking elementary education licensure were associated with the highest PREJUDICE scores. This result may be related to a previous finding of specific elementary education participants being associated with *higher* levels of sexual prejudice. In addition, this finding is somewhat hopeful in that educators seeking other licenses or certifications may be providing support (counseling, special education) to elementary and secondary educators.

Multicultural Education Content

One outlier was identified (ID 702) (see Figure M.2). ID 702 is an 18-year-old, straight, White, non-Hispanic female agricultural education student from a rural high school. She reported no teacher education status but is seeking a secondary education license or certification. She reported having completed no multicultural education

courses and no courses containing sexual orientation content. She reported having no non-heterosexual friends, coworkers, or family members. She reported being a Protestant, and being Conservative in her political viewpoint toward multiculturalism. She finished the survey, but there were some missing values. Her PREJUDICE scores were within two standard deviations of the population mean. Her data will *not* be excluded from the analysis.

The distribution of PREJUDICE scores for participants who completed *four or more* college credit courses with multicultural education content was significantly different from normal (Shapiro-Wilk's $W(23) = .894, p = .019$). Therefore, both parametric and non-parametric measures will be reported.

A one-way between-groups analysis of variance was conducted to explore the impact of completed college credit courses with diversity or multicultural education content on levels of sexual prejudice as measured by the PREJUDICE scale. Participants were divided into six groups according to the number of college credit courses with multicultural education content (Grp 1: None; Grp 2: one; Grp 3: two; Grp 4: three; Grp 5: four; Grp 6: five or more). There was no statistically significant difference between groups: $F(4,82) = .941, p = .445, \eta^2 = .044$ (small). A Kruskal-Wallis H test also revealed no statistically significant difference in PREJUDICE scores across the six groups, $X^2(4, n = 87) = 4.858, p = .302, \eta^2 = .056$ (small). Surprisingly, the relationship between completed college credit courses with multicultural education content and PREJUDICE scores was positive, $R = .090$ (see Table M.16). That is, as participants reported completing more multicultural education courses, their level of sexual prejudice *increased* (see Table M.17) although the group mean differences were not significant.

Sexual Orientation Content

ID 702 is an outlier again for this analysis; however, her PREJUDICE scores were not excluded from the analysis because they were within two standard deviations of the population mean (see Figure M.3). The distribution of PREJUDICE scores for participants who reported completing *three or more* courses with sexual orientation content was significantly different from normal (Shapiro-Wilk's $W(20) = .900, p = .042$). Therefore, both parametric and non-parametric measures will be considered.

A one-way between-groups analysis of variance was conducted to explore the impact of completed college credit courses with sexual orientation education content on levels of sexual prejudice as measured by the PREJUDICE scale. Participants were divided into four groups according to the number of college credit courses with multicultural education content completed (Grp 1: NONE; Grp 2: ONE; Grp 3: TWO; Grp 4: THREE+). There was no statistically significant difference between groups: $F(3, 83) = .302, p = .824, \eta^2 = .011$ (small). Likewise, the Kruskal-Wallis H test revealed no statistically significant difference in PREJUDICE scores across the four groups, $\chi^2(3, n = 87) = .510, p = .917, \eta^2 = .006$ (small). Surprisingly, the relationship between completed college credit courses with sexual orientation content and PREJUDICE scores was also positive, $R = .069$ (see Table M.19). That is, as participants reported completing more sexual orientation education courses, their level of sexual prejudice *increased* (see Table M.20), although the group mean differences were not significant.

Teaching Content Area

The distribution of PREJUDICE scores for graduate students was significantly different from normal (Shapiro-Wilk's $W(26) = .882, p = .006$); therefore, both parametric and non-parametric measures will be considered. A one-way between-groups analysis of variance was conducted to explore the impact of participant content area on levels of sexual prejudice, as measured by the PREJUDICE scale. Participants were divided into three groups (Grp 1: ELEM; Grp 2: SEC; Grp 3: GRAD). There was no statistically significant difference in PREJUDICE scores for the three groups: $F(2, 89) = 1.561, p = .216, \eta^2 = .034$ (small). In addition, the Kruskal-Wallis H test confirmed no significant difference between groups, $\chi^2(2, n = 92) = 2.078, p = .354, \eta^2 = .023$. The relationship between participant content and PREJUDICE scores was negative ($R = -.180$); that is, participants in elementary education were associated with the highest PREJUDICE scores ($M = 2.222, SD = .888$) and graduate level participants were associated with the lowest PREJUDICE scores ($M = 1.838, SD = .690$) with participants in a secondary level content area were in the middle ($M = 1.972, SD = .732$). In other words, elementary education participants were associated with the highest levels of sexual prejudice, and graduate level participants were associated with the lowest

levels of sexual prejudice, even though the group mean differences were not significant (see Table M.22).

Personal

Political Affiliation

Five outliers were identified (ID 113, ID 304, ID 810, ID 817, ID 820). None of these participants were excluded from the analysis, however, because their PREJUDICE scores were each within three standard deviations (or less) of the population mean (see Figure 4.1).

ID 113 is a 20-year old, straight, Hispanic/White female undergraduate from a suburban high school. She is a pre-service, elementary education student who reported having completed three multicultural education courses, and one of them had sexual orientation content. She reported having two non-heterosexual friends, but no coworkers or family members who are non-heterosexual. She reported a Protestant religious affiliation and being Somewhat Liberal towards multiculturalism. Her PREJUDICE scores were within two standard deviations of the population mean.

ID 304 is a 24-year old, Asian, straight female undergraduate from an urban high school. She is a pre-service, English content, secondary education student who reported having taken three multicultural education courses, but none of them had sexual orientation content. She reported having one non-heterosexual friend, but no coworkers or family members who are non-heterosexual. She reported no religious affiliation and a liberal view towards multiculturalism. Her PREJUDICE scores are within one standard deviation of the population mean.

ID 810 is a 30-year-old, straight, White, non-Hispanic female graduate student from a suburban high school. She is an In-Service Elementary Education teacher who reported taking four multicultural education courses, but none of them had sexual orientation content. She reported having *no* non-heterosexual friends or family members, and she did not answer the question about co-workers. She reported a Protestant religious affiliation, but a Somewhat Liberal viewpoint towards multiculturalism. Her PREJUDICE scores are within one standard deviation of the population mean.

ID 817 is a 34-year-old, Black or African American, straight, female graduate student from a suburban high school. She is an Administrator with a Secondary Education license who reported taking four multicultural education courses, but none of them had sexual orientation content. She reported having ten non-heterosexual friends, but she did not answer the question about coworkers or family members. She reported an Other Christian religious affiliation, but a Liberal viewpoint towards multiculturalism. Her PREJUDICE scores are within one standard deviation of the population mean.

ID 820 is a 34-year-old, White, non-Hispanic female graduate student from a rural high school. She is an in-service teacher who reported completing four multicultural education courses, and two of them had sexual orientation content. She reported having five non-heterosexual friends and two family members, but no coworkers who are non-heterosexual. She reported no religious affiliation, but a Liberal viewpoint towards multiculturalism. Her PREJUDICE scores are within one standard deviation of the population mean.

Since the distribution of PREJUDICE scores for participants who reported a Liberal viewpoint toward multiculturalism was significantly different from normal (Shapiro-Wilk's $W(30) = .802, p = .000$), both parametric and non-parametric measures will be considered.

A one-way between-groups analysis of variance was conducted to explore the impact of political affiliation on levels of sexual prejudice, as measured by the PREJUDICE scale. Participants were divided into four groups (Grp 2: Conservative; Grp 3: Moderate; Grp 4, Somewhat Liberal; Grp 5, Liberal). There was a statistically significant difference in PREJUDICE scores for the four groups: $F(3,83) = 19.475, p = .000, \eta^2 = .413$ (large effect size). Similarly, the Kruskal-Wallis H test revealed a statistically significant difference in PREJUDICE scores across the four groups, $\chi^2(3, n = 87) = 35.909, p = .000, \eta^2 = .418$ (medium). The relationship between political affiliation and PREJUDICE scores was negative: $R = -.616$. The coefficient of determination ($R^2 = .379$) indicated that 38% of the total variance in PREJUDICE scores could be accounted for by the participant's political viewpoint toward multiculturalism (see Table M.24).

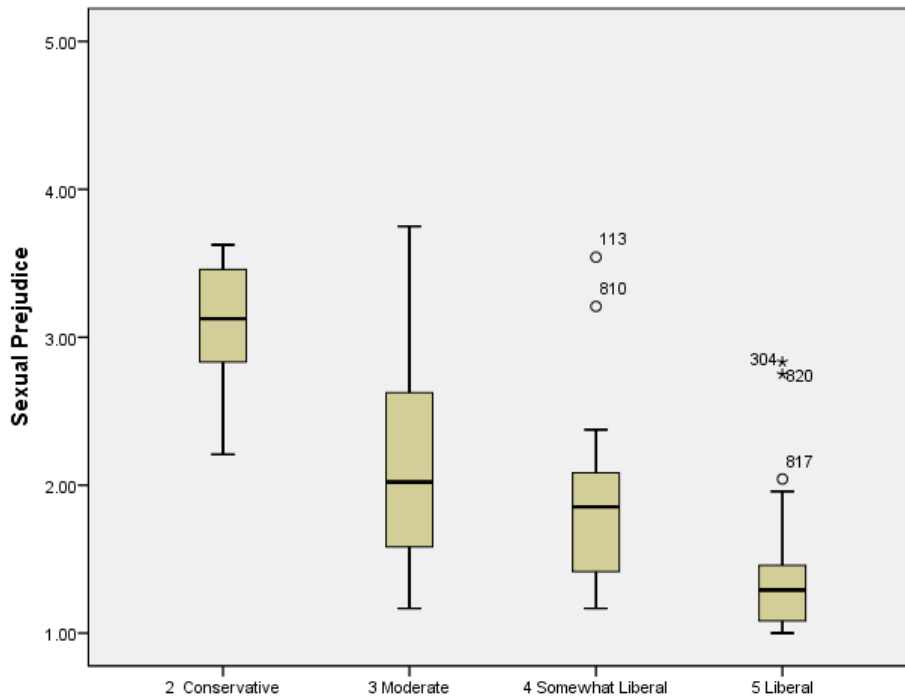


Figure 4.1. Boxplots of PREJUDICE scores as a function of political affiliation

Levene's statistic indicated that variances were not significantly different from equal ($F = 1.077, p = .363$). Therefore, Tukey's HSD test was most appropriate post-hoc. Post-hoc comparisons using Tukey's HSD test indicated significant differences between group means. The mean PREJUDICE score for Grp 5 ($M = 1.436, SD = .484, n = 30$) was statistically significantly lower than for any other group. PREJUDICE scores in Grp 3: Moderate ($M = 2.136, SD = .630, n = 30$) and Grp 4: Somewhat Liberal ($M = 1.910, SD = .648, n = 18$) were statistically significantly lower than in Grp 2: Conservative ($M = 3.032, SD = .535, n = 9$) (see Table 4.9). In other words, the more conservative the political affiliation, the greater the sexual prejudice in this sample.

Table 4.9. Interpretation of Tukey's HSD test post-comparison of PREJUDICE scores by Political Affiliation

MULTI_ID_REVIS	PREJUDICE Score		
	Median	Mean	Standard Deviation
2 Conservative	3.125	3.032 ^a	0.535
3 Moderate	2.021	2.136 ^b	0.630
4 Somewhat Liberal	1.854	1.910 ^b	0.648
5 Liberal	1.875	1.436 ^c	0.484

Non-parametric testing of group mean differences confirmed Tukey's HSD post-hoc comparison (see Table 4.10). Participants who reported having a conservative

viewpoint toward multiculturalism were associated with statistically significantly different (*higher*) PREJUDICE scores than those who reported having moderate, somewhat liberal, or liberal viewpoints toward multiculturalism. Participants with moderate or somewhat liberal viewpoints toward multiculturalism were not associated with statistically significantly different PREJUDICE scores. Participants who reported having a Liberal viewpoint toward multiculturalism were associated with statistically significantly different (*lower*) PREJUDICE scores than any other group. These findings will be discussed more fully in Chapter 6 (Discussions, Conclusions, and Implications).

Table 4.10. Mann-Whitney U test for two independent samples (political affiliation)

MULTI_ID_REVISED	2 Conservative	3 Moderate	4 Somewhat Liberal	5 Liberal
2 Conservative				
3 Moderate	$U = 37.000, p = .001$		$U = 206.500, p = .176$	
4 Somewhat Liberal	$U = 16.000, p = .001$			
5 Liberal	$U = 4.500, p = .000$	$U = 148.000, p = .000$	$U = 130.000, p = .003$	

Religious Affiliation

Since the distribution of PREJUDICE scores for participants who reported being Other Christians was significantly different from normal (Shapiro-Wilk's $W(44) = .934, p = .015$), both parametric and non-parametric measures will be considered. A one-way between-groups analysis of variance was conducted to explore the impact of religious affiliation on levels of sexual prejudice, as measured by the PREJUDICE scale.

Participants were divided into three groups (Grp 1: non-Christian; Grp 2: Catholic; Grp 3: Other Christians). There was a statistically significant difference in the PREJUDICE scores for the three groups: $F(2, 83) = 4.362, p = .016, eta\ squared = .095$ (medium effect size). The Kruskal-Wallis H test confirmed a statistically significant difference in PREJUDICE scores across the three groups, $\chi^2(2, n = 86) = 7.444, p = .024, eta\ squared = .088$ (small). In addition, the relationship between PREJUDICE scores and religious affiliation was positive ($R = .306$) where PREJUDICE scores were greater for participants who reported being affiliated with Christianity. The coefficient of determination ($R^2 = .093$) indicated that 9% of the total variance in PREJUDICE scores could be accounted for by religious affiliation. The variances were found to be significantly different from equal: Levene's statistic = 4.125, $p = .020$. Therefore, Welch's $F = 5.934, p = .005$, should be reported.

Since Levene's statistic indicated that variances were significantly different from equal ($F = 4.125, p = .020$), the Games-Howell test was the most appropriate post-hoc. Post-hoc comparisons using the Games-Howell test indicated that the mean score for Grp 3: Other Christians ($M = 2.108, SD = .786, n = 44$) was significantly different from Grp 1: Non-Christian ($M = 1.576, SD = .486, n = 23$) and Grp 2: Catholic ($M = 1.914, SD = .704, n = 19$). Grp 2 was not significantly different from either Grp 1 or Grp 3 (see Table 4.11). In summary, participants within the Other Christians group were associated with the *highest* mean levels of sexual prejudice as measured by the PREJUDICE scale, and participants who described themselves as Catholic or had no religious affiliation or a different religious affiliation from Christian had *lower* levels of sexual prejudice as measured by the PREJUDICE scale.

Table 4.11. Interpretation of Games-Howell test post-hoc comparison of PREJUDICE scores by Religious Affiliation

RELIG_ID_REVISED	PREJUDICE		
	Median	Mean	Standard Deviation
1 non-Christian	1.458	1.576 ^b	0.486
2 Catholic	2.000	1.914 ^{ab}	0.704
3 Other Christians	1.917	2.108 ^a	0.786

Non-parametric testing of group mean differences confirmed the Games-Howell post-hoc comparison (see Table 4.12). Participants who identified as non-Christian were associated with statistically significantly different (*lower*) PREJUDICE scores than participants who identified as Other Christian. Participants who identified as Catholic were not associated with significantly different PREJUDICE scores than those who identified as non-Christian or those who identified as Other Christians.

Table 4.12. Mann-Whitney U test for two independent samples (religious affiliation)

RELIG_ID_REVISED	1 non-Christian	2 Catholic	3 Other Christians
1 non-Christian		$U = 158.500, p = .129$	
2 Catholic			$U = 360.500, p = .389$
3 Other Christians	$U = 300.500, p = .007$		

These findings present further challenges in teacher education classrooms since undergraduates and graduate students are most likely to enter the classroom with a well-developed religious identity. In addition, it has not been the purview of traditional teacher education programs to address the religious identity development of the classroom teacher. These challenges will be discussed more fully in Chapter 6 (Conclusions and Implications).

Affiliation with Non-Heterosexuals

Survey items asked participants to indicate the number of friends, coworkers, and family members who were non-heterosexual. Responses were coded “Unknown” for those who did not know. FRIENDS, COWORKERS, and FAMILY are scale variables. Comparison of group means for the nominal variables (created from the associated scale variables) will be reported below.

Friends

Two outliers (ID 117, ID 601) were identified (see Figure 4.2). ID 117 is a 46-year-old, White, non-Hispanic, straight, female elementary education pre-service student from a suburban high school. She reported completing one multicultural education course with no sexual orientation content. She did not know if she had any friends, coworkers or family members who are non-heterosexual. In addition, she reported no religious affiliation, but a moderate political viewpoint toward multiculturalism. Her PREJUDICE score was within one standard deviation of the population mean.

ID 601 is a 20-year-old, White, non-Hispanic, straight, female FACS (Family & Consumer Science) pre-service student from a rural high school, seeking an elementary education license. She reported completing one multicultural education course and one course with sexual orientation content. She reported having four non-heterosexual friends, but no coworkers or family members who are non-heterosexual. In addition, she reported a Protestant religious affiliation and a Somewhat Conservative political viewpoint toward multiculturalism. Her PREJUDICE score was within one standard deviation of the population mean. Neither of these outliers were excluded from the analysis.

Since the distribution of PREJUDICE scores for participants who reported having 6-25 non-heterosexual friends was significantly different from normal (Shapiro-Wilk's $W(23) = .846, p = .002$), both parametric and non-parametric measures will be considered. A one-way between-groups analysis of variance was conducted to explore the impact of non-heterosexual Friends (quartiles) on levels of sexual prejudice, as measured by the PREJUDICE scale. Participants were divided into five groups according to the number of non-heterosexual friends (quartiles): Grp 1: ≤ 2 friends; Grp 2: 3 friends; Grp 3: 4-5 friends; Grp 4: 6-25 friends; Grp 5: UNKNOWN. There was a statistically significant

difference in PREJUDICE scores for the five friend groups: $F(4, 80) = 7.368, p = .000$, $\eta^2 = .269$ (large effect) (see Table M.30).

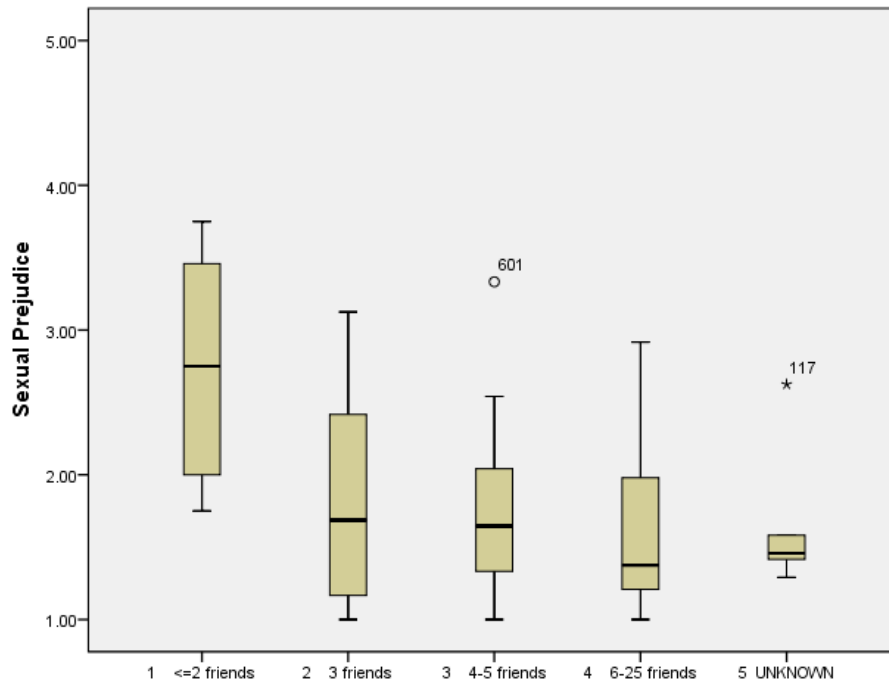


Figure 4.2. Boxplots of PREJUDICE scores as a function of Non-Heterosexual Friends (quartiles)

The Kruskal-Wallis H test confirmed the statistically significant difference in PREJUDICE scores for the five groups, $X^2(4, 85) = 18.794, p = .001$, $\eta^2 = .224$ (small). In addition, the relationship between PREJUDICE and Non-Heterosexual Friends (quartiles) was negative, $R = -.430$, as previous research has reported (Allport, 1954; Finlay & Walther, 2003; Pérez-Testor et al., 2010; Schwartz, 2011; Swank & Raiz, 2010). In other words, in general, as the number of non-heterosexual friends increased, the level of sexual prejudice decreased. The Coefficient of Determination ($R^2 = .185$) indicated that the number of non-heterosexual friends accounted for 18% of the total variance in PREJUDICE scores. Post-hoc comparisons revealed significant differences between group means.

Levene's test indicated that variances among groups were not significantly different from equal ($F = 1.864, p = .124$). Therefore, Tukey's HSD test was the most appropriate test post-hoc. Post-hoc comparisons using Tukey's HSD test indicated that the mean score for Grp 1: <=2 friends ($M = 2.696, SD = .756, n = 17$) was significantly different from Grp 2: 3 friends ($M = 1.843, SD = .719, n = 18$), Grp 3: 4-5 friends ($M =$

1.756, $SD = .557$, $n = 22$), Grp 4: 6-25 friends ($M = 1.668$, $SD = .633$, $n = 23$), and Grp 5: UNKNOWN ($M = 1.675$, $SD = .541$, $n = 5$). None of the other groups were significantly different from each other (see Table 4.13). Participants who reported having none, one or two non-heterosexual friends were associated with significantly *higher* levels of sexual prejudice. Participants who reported not knowing or having three non-heterosexual friends or more were associated with significantly *lower* levels of sexual prejudice.

Table 4.13. Interpretation of Tukey's HSD test post-hoc comparison of PREJUDICE scores by Non-Heterosexual Friends (quartiles)

FRIENDS (quartiles)	PREJUDICE Score		
	Median	Mean	Standard Deviation
1 <=2 friends	2.750	2.696 ^a	.756
2 3 friends	1.687	1.843 ^b	.718
3 4-5 friends	1.646	1.756 ^b	.557
4 6-25 friends	1.375	1.668 ^b	.633
5 UNKNOWN	1.458	1.675 ^b	.541

Non-parametric testing of group mean differences confirmed Tukey's HSD test post-hoc comparison (see Table 4.14). Participants with none, one or two non-heterosexual friends were associated with statistically significantly different (*higher*) PREJUDICE scores and participants who reported having three or more non-heterosexual friends and those who reported not knowing. In other words, participants who either did not know if they had non-heterosexual friends or who reported having three or more non-heterosexual friends were associated with statistically significantly different (*lower*) PREJUDICE scores than participants with two or less non-heterosexual friends.

Table 4.14. Mann-Whitney U test for two independent samples (friends)

FRIENDS (quartiles)	<=2 friends	4-5 friends	6-25 friends	Unknown
<= 2 friends				
3 friends	$U = 63.000$, $p = .003$	$U = 194.000$, $p = .913$	$U = 181.000$, $p = .494$	$U = 42.000$, $p = .823$
4-5 friends	$U = 62.000$, $p = .000$		$U = 212.000$, $p = .351$	$U = 51.500$, $p = .827$
6-25 friends	$U = 59.000$, $p = .000$			$U = 48.500$, $p = .589$
Unknown	$U = 8.000$, $p = .007$			

Coworkers

One outlier (ID 505) was identified (see Figure M.4). ID 505 is a 21-year-old, straight White, non-Hispanic male, music education student from a suburban high school. He reported completing one multicultural education course and one course with sexual orientation content. He reported having three friends, two coworkers, and *no* family members who are non-heterosexual. In addition, he reported Other Christian as his

religious affiliation, and Somewhat Conservative as his political viewpoint toward multiculturalism. His PREJUDICE scores were within one standard deviation of the population mean, and his data was not excluded from the analysis.

Since the distribution of PREJUDICE scores for participants who reported 3-10 non-heterosexual coworkers was significantly different from normal (Shapiro-Wilk's $W(15) = .839, p = .012$), both parametric and non-parametric measures will be considered. A one-way between-groups analysis of variance was conducted to explore the impact of non-heterosexual Coworkers on levels of sexual prejudice as measured by the PREJUDICE scale. Participants were divided into five groups according to the number of non-heterosexual coworkers: Grp 1: no coworkers; Grp 2: one coworker; Grp 3: two coworkers; Grp 4: 3-10 coworkers; Grp 5: unknown. There was no statistically significant difference in PREJUDICE scores for the five coworker groups: $F(4, 81) = 2.152, p = .082, \eta^2 = .096$ (medium). The Kruskal-Wallis H test confirmed no significant difference in PREJUDICE scores for the five groups, $X^2(4, n = 86) = 8.203, p = .084, \eta^2 = .096$ (small). The relationship between PREJUDICE scores and Coworkers was negative, $R = -.245$. In other words, as the number of non-heterosexual coworkers increased, levels of sexual prejudice as measured by the PREJUDICE scale decreased in this sample, but the group mean differences were not statistically significant.

Family Members

Since the distribution of PREJUDICE scores in the group of participants who reported having *no* non-heterosexual family members was significantly different from normal (Shapiro-Wilk's $W(49) = .930, p = .006$), both parametric and non-parametric measures will be considered. A one-way between-groups analysis of variance was conducted to explore the impact of non-heterosexual Family Members (quartiles) on levels of sexual prejudice, as measured by the PREJUDICE scale. Participants were divided into three groups: Grp 1: no family members; Grp 2: 1-4 family members; Grp 3: unknown. There was a statistically significant difference in PREJUDICE scores for the three groups: $F(2, 83) = 3.907, p = .024, \eta^2 = .086$ (medium) (see Table M.33). The Kruskal-Wallis H test confirmed no significant difference in PREJUDICE scores for the three groups, $X^2(4, n = 86) = 5.386, p = .068, \eta^2 = .063$ (small). The relationship between the number of non-heterosexual family members and PREJUDICE

scores was negative ($R = -.220$), where the coefficient of determination ($R^2 = .048$) indicated that 5% of the total variance in PREJUDICE scores was accounted for by the number of non-heterosexual family members. Since the variances were significantly different from equal (Levene's $F = 6.283$, $p = .003$), the Brown-Forsythe test should be reported ($F = 4.499$, $p = .029$). Since the variances were found to be unequal, post-hoc comparisons were conducted with the Games-Howell test.

Post-hoc comparisons using the Games-Howell test indicated that the mean score for Grp 1: no family members ($M = 2.115$, $SD = .835$, $n = 49$) and Grp 3: unknown ($M = 1.983$, $SD = .688$, $n = 5$) were significantly different from Grp 2: 1-4 family members ($M = 1.658$, $SD = .499$, $n = 32$) (see Table 4.15). In other words, participants with 1-4 non-heterosexual family members had significantly *lower* PREJUDICE scores than participants with no non-heterosexual family members and significantly *lower* PREJUDICE scores than those participants who did not know if any of their family members were non-heterosexual.

Table 4.15. Interpretation of Games-Howell post-hoc comparison of PREJUDICE scores by Non-Heterosexual Family Members (quartiles)

FAMILY (quartiles)	PREJUDICE Score		
	Median	Mean	Standard Deviation
1 no family members	1.958	2.115 ^a	.835
2 1-4 family members	1.542	1.658 ^b	.499
5 Unknown	1.583	1.983 ^{ab}	.688

Non-parametric testing confirmed the Games-Howell post-hoc comparison (see Table 4.16). Participants who reported having no non-heterosexual family members were associated with statistically significantly different (*higher*) PREJUDICE scores than participants who reported having one to four non-heterosexual family members. These findings will be discussed further in Chapter 6 (Conclusions and Implications).

Table 4.16. Mann-Whitney U test for two independent samples (family members)

FAMILY (quartiles)	No family members	1-4 family members	Unknown
No family members			$U = 118.500$, $p = .905$
1-4 family members	$U = 548.500$, $p = .023$		$U = 56.000$, $p = .286$
Unknown			

Participant's Sexual Orientation

Since the distribution of PREJUDICE scores for the heterosexual group ($n = 76$) was significantly different from normal (Shapiro-Wilk's $W(76) = .936$, $p = .001$), both

parametric and non-parametric measures will be considered. In addition, Levene's test indicated that variances were significantly different from equal ($F = 5.708, p = .019$). An independent-samples t-test was conducted to compare PREJUDICE scores for heterosexuals and non-heterosexuals. There was a statistically significant difference in PREJUDICE scores for heterosexuals ($M = 2.009, SD = .743$) and non-heterosexuals ($M = 1.297, SD = .313$), $t(17.206) = 5.101, p = .000$ (one-tailed), $\eta^2 = .080$ (medium) (see Table M.38). We are going to assume that the calculated *eta squared* is a valid estimate of the coefficient of determination, which indicated that 8% of the total variance was accounted for by participant sexual orientation. The Mann-Whitney U test confirmed a significant difference in PREJUDICE scores of heterosexuals ($Md = 1.917, n = 76$) and non-heterosexuals ($Md = 1.208, n = 8$), $U = 114.500, z = -2.889, p = .002$ (one-tailed), $r = .315$ (medium). The effect size of the Mann-Whitney U test, r , is calculated as follows:

$$r = \frac{z}{\sqrt{N}},$$

where N is the total number of cases. To evaluate the significance of r we assume .1 is a small effect, .3 is a medium effect, and .5 is a large effect (Pallant, 2010, p. 230). The Mann-Whitney U test confirms that PREJUDICE scores differ significantly by participant sexual orientation and that the effect size is medium.

Finished Survey

Since the distribution of PREJUDICE scores was significantly different from normal for the group of participants who finished the survey (Shapiro-Wilk's $W(86) = .924, p = .000$), both parametric and non-parametric measures will be considered. An independent-samples t-test was conducted to compare levels of sexual prejudice for those who finished the survey and for those who did not. There was a significant difference in PREJUDICE scores for those who did finish ($M = 1.946, SD = .744, n = 86$) and for those who did not ($M = 2.678, SD = .809, n = 6$), $t(90) = -2.319, p = .023$ (two-tailed), $\eta^2 = .056$ (small) (see Table M.41). We are going to assume that the calculated *eta squared* is a valid estimate of the coefficient of determination, which indicated that 6% of the total variance was accounted for by whether the participant finished the survey. The Mann-Whitney U test confirmed a significant difference in PREJUDICE scores, $U =$

122.000, $z = -2.151$, $p = .031$, $r = .224$ (small). The Mann-Whitney U test confirms that PREJUDICE scores differ significantly by finishing the survey and that the effect size is small.

Summary of Overall Comparison of Group Means

It appears that the total variance in PREJUDICE scores, without any interactions, can be accounted for by political affiliation (38%), non-heterosexual friends (18%), religious affiliation (9%), participant sexual orientation (8%), finished survey (6%), and non-heterosexual family members (5%). The remainder (16%) of total variance, therefore, would be accounted for by random effects or interactions between variables and/or variables that were not measured (see Figure 4.3). There are a number of challenges for teacher education preparation related to these findings. For instance, students are not usually admitted to professional teacher preparation programs based upon their political and/or religious identities, some of which are associated with *higher* levels of sexual prejudice. In this sample, participants who identified as Conservative were associated with significantly higher PREJUDICE scores, whereas participants who identified as Liberal were associated with significantly lower PREJUDICE scores. Participants who identified themselves as Moderate or Somewhat Liberal were associated with significantly lower PREJUDICE scores than Conservatives and significantly higher PREJUDICE scores than Liberals (see Table 4.9). Non-Christians were associated with significantly lower PREJUDICE scores than Other Christians. Catholics were associated with non-significantly lower PREJUDICE scores than Other Christians and non-significantly higher PREJUDICE scores than non-Christians (see Table 4.11).

Nor are students admitted to professional teacher education preparation programs based upon their sexual orientation or the number of non-heterosexual friends or family members, some of which appear to lead to *lower* levels of sexual prejudice. Participants who reported none, one or two non-heterosexual friends were associated with significantly higher PREJUDICE scores than participants who reported three non-heterosexual friends or more (see Table 4.13). Participants who reported having one to four non-heterosexual family members were associated with significantly lower PREJUDICE scores (see Table 4.15). These challenges to teacher education programs

will be explored more thoroughly in Chapter 6 (Discussion, Conclusions and Implications).

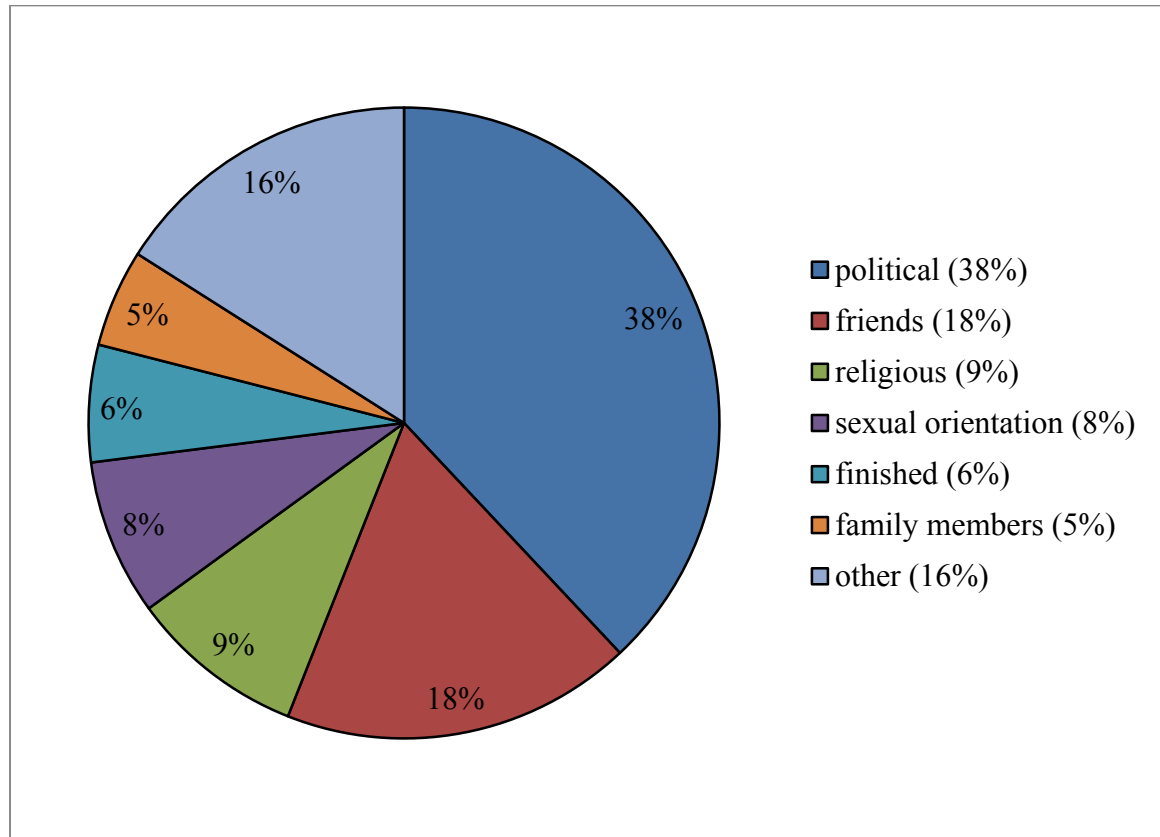


Figure 4.3. Pie Chart accounting for Total Variance in PREJUDICE scores

Hypothesis Testing by Teacher Education Status

Group means were analyzed using two different approaches: first, each dependent variable (sexual prejudice scale) was tested as a function of each independent variable (demographic, educational, or personal characteristic); second, each dependent variable (demographic, educational, or personal characteristic) was grouped as a function of teacher education status (pre-service and in-service) and tested by the dependent variables (sexual prejudice scales). In-service participants included participants who identified their teacher education status as In-Service or Other. **In this section, results of the second approach** will be reported as they relate to each hypothesis. Supporting tables for these comparisons were collected in Appendix N-P.

Demographic

PREJUDICE scores within each teacher education status were tested for one demographic independent variable (gender, race/ethnicity, age, geography) at a time to address each *a priori* hypothesis stated in Chapter 3 (p. 68). Supporting tables for statistical testing of hypotheses related to demographic independent variables are provided in Appendix N.

Hypothesis 1.1, Gender

- Levels of sexual prejudice within each teacher education status differ by participants' gender. Males will be more prejudiced than females.

An independent-samples t-test was conducted to compare PREJUDICE scores for males and females with each teacher education status. No statistically significant differences were found in PREJUDICE scores by teacher education status (see Table N.1). PREJUDICE scores of male in-service participants ($M = 2.000$, $SD = .761$, $n = 12$) were *greater* than PREJUDICE scores of female in-service participants ($M = 1.841$, $SD = .649$, $n = 22$). However, differences in PREJUDICE scores among pre-service participants were in the opposite direction; that is, PREJUDICE scores of male pre-service participants ($M = 1.859$, $SD = .772$, $n = 13$) were *lower* than PREJUDICE scores of female pre-service participants ($M = 1.955$, $SD = .785$, $n = 35$), but these differences were not statistically significant. These results suggest that there are other variables, in conjunction with gender, contributing to higher levels of sexual prejudice among female pre-service participants.

Hypothesis 2.1, Race/Ethnicity

- Levels of sexual prejudice within each teacher education status differ by participants' race/ethnicity, but we do not know in which direction.

An independent-samples t-test was conducted to compare PREJUDICE scores for People of Color and White, non-Hispanic participants with each teacher education status. No statistically significant differences were found in PREJUDICE scores for any teacher education status (see Table N.1). People of Color pre-service participants ($M = 1.880$, $SD = .846$, $n = 9$) had *lower* PREJUDICE scores than White, non-Hispanic pre-service participants ($M = 1.940$, $SD = .768$, $n = 39$), but White, non-Hispanic in-service

participants ($M = 1.852$, $SD = .684$, $n = 31$) had *lower* PREJUDICE scores than People of Color in-service participants ($M = 2.361$, $SD = .584$, $n = 3$) even though these differences were not statistically significant. These results suggest that there may be other variables, besides race/ethnicity, contributing to the levels of sexual prejudice among survey participants.

Hypothesis 3.1, Actual Age by decade

- Levels of sexual prejudice within each teacher education status differ by age (decades) of the participant, but we do not know in which direction.

An independent-samples t-test was conducted to compare PREJUDICE scores by teacher education status and for each age category by decade (Grp1: ≤ 25 yo; Grp2: 26-35yo; Grp3: 36-45yo; Grp4: 46-55yo; Grp5: 55+yo). No statistically significant differences were found in PREJUDICE scores for any teacher education status by age (decades) category (see Table N.2). In general, levels of sexual prejudice as measured by the PREJUDICE scale were *higher* for pre-service participants less than 25 years old ($M = 1.926$, $SD = .814$, $n = 42$) than for older pre-service participants. The exception was pre-service participants 46 to 55 years of age ($M = 2.250$, $SD = .356$, $n = 3$). For all age categories by decade, in-service participants 25 years old or less ($M = 2.029$, $SD = .703$, $n = 13$) were found to have *higher* PREJUDICE scores than in-service participants even though these differences were not statistically significant. These results suggest that there are other variables contributing to higher levels of sexual prejudice among in-service participants in general, and specifically among pre-service participants 46 to 55 years of age.

Hypothesis 3.2, Age Group (quintiles)

- Levels of sexual prejudice within each teacher education status differ by participants' age group (quintiles), but we do not know in which direction.

Due to low frequencies by age group for in-service participants, only pre-service teacher participants were compared. An independent-samples t-test was conducted to compare PREJUDICE scores by teacher education status for each age group by quintiles (Grp 1: 18-20yo; Grp 2: 21yo; Grp 3: 22yo; Grp 4: 23yo; Grp 5: 24-30yo; Grp 6: 31+yo). No statistically significant differences were found in PREJUDICE scores for any teacher

education status by age group (quintiles) (see Table N.2). PREJUDICE scores of pre-service participants 18 to 20 years old ($M = 1.989$, $SD = .921$, $n = 11$) were *greater* than PREJUDICE scores for pre-service participants 22, 23, and 24-30 years of age.

However, the PREJUDICE scores of pre-service participants 21 years old ($M = 2.111$, $SD = .853$, $n = 12$) and 31 years of age or greater ($M = 2.156$, $SD = .346$, $n = 4$) were greater than 18-20 year old pre-service participants even though these differences were not statistically significant ($p = .744$ and $p = .733$, respectively). These results suggest that there are other variables contributing to higher levels of sexual prejudice among 21 year old pre-service participants and among pre-service participants older than 31 years of age.

Hypothesis 8.1, Geography

- Levels of sexual prejudice within each teacher education status will not differ by whether a participant lived in a rural, urban, or suburban community during high school.

An independent-samples t-test was conducted to compare PREJUDICE scores for rural and suburban/urban participants with each teacher education status. No statistically significant differences were found in PREJUDICE scores as a function of geography by teacher education status (see Table N.1). However, rural pre-service ($M = 1.938$, $SD = .787$, $n = 18$) and in-service ($M = 1.958$, $SD = .644$, $n = 15$) participants had higher PREJUDICE scores than suburban or urban pre-service ($M = 1.909$, $SD = .771$, $n = 31$) and in-service ($M = 1.849$, $SD = .727$, $n = 19$) participants, even though these differences were not statistically significant ($p = .451$ and $p = .325$, respectively).

Educational

Hypothesis 4.1, License

- Levels of sexual prejudice within each teacher education status differ by the educational license or educational credential being sought, but we do not know in which direction.

An independent-samples t-test was conducted to compare PREJUDICE scores for Elementary Education (EE) participants, Secondary Education (SEC) participants, and Other participants. No statistically significant differences were found in PREJUDICE

scores for educational license or credential being sought by teacher education status (see Table O.1). However, PREJUDICE scores for pre-service EE participants ($M = 2.200$, $SD = .925$, $n = 20$) and for in-service EE participants ($M = 2.071$, $SD = .619$, $n = 7$) were consistently greater than PREJUDICE scores for SEC or Other participants. These results suggest that there are other variables among EE participants contributing to higher levels of sexual prejudice.

Hypothesis 5.1, Multicultural Education Content

- Levels of sexual prejudice within each teacher education status differ by the number of college credit courses completed with diversity or multicultural education content; those with more completed college credits will have lower levels of sexual prejudice.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores by the number of college credit courses completed with diversity or multicultural education content (Grp 1: NONE; Grp 2: ONE; Grp 3: TWO; Grp 4: THREE; Grp 5: FOUR+). There was only one in-service participant in Grp 1 (NONE); therefore, only the analysis of pre-service participants will be reported. Pre-service participants who completed no courses ($M = 1.525$, $SD = .467$, $n = 5$) were found to have statistically significantly *lower* PREJUDICE scores than pre-service participants who completed THREE courses ($M = 2.231$, $SD = .768$, $n = 13$), $t(16) = -1.903$, $p = .075/2 = .038$, $\eta^2 = .091$ (medium). No other statistically significant differences were found in PREJUDICE scores as a function of college credit courses completed with diversity or multicultural education content by teacher education status (see Table O.1). It should be noted that significant differences were in the opposite direction from the hypothetical prediction. In other words, completing three college credit courses with multicultural education or diversity content increased sexual prejudice as measured by the PREJUDICE scale.

In each comparison of PREJUDICE scores among pre-service participants, those who had completed no college credit courses with diversity or multicultural education content had lower scores than those who completed one or more such courses. However, except for those who completed three courses, none of these differences were statistically

significant. Professional teacher education programs that are accredited by NCATE must offer at least one credit hour of multicultural education. In addition, foundations of education coursework is usually required for the pre-professional students. Both the one hour multicultural course and foundations address issues of diversity. Therefore, higher levels of sexual prejudice from completing college credit courses with diversity or multicultural education content presents a contradiction that will need to be discussed much more fully in Chapter 6, Conclusions and Implications.

Hypothesis 5.2, Sexual Orientation Content

- Levels of sexual prejudice within each teacher education status differ by the number of college credit courses completed that addressed sexual orientation; those with more completed college credits will have lower levels of sexual prejudice.

An independent-samples t-test was conducted to compare PREJUDICE scores by the number of completed college credit courses that addressed sexual orientation (Grp 1: NONE; Grp 2: ONE; Grp 3: TWO; Grp 4: THREE+). No statistically significant differences were found in PREJUDICE scores for completed courses with sexual orientation content by teacher education status (see Table O.2). However, as with multicultural education above, PREJUDICE scores of pre-service participants who completed no college credit courses with sexual orientation content ($M = 1.836$, $SD = .560$, $n = 13$) were *lower* than pre-service participants who completed three or more college credit courses with sexual orientation content ($M = 2.125$, $SD = .542$, $n = 7$). In addition, in-service participants who completed no college credit courses with sexual orientation content ($M = 1.836$, $SD = .709$, $n = 13$) were lower than in-service participants who completed three or more college credit courses with sexual orientation content ($M = 2.125$, $SD = .542$, $n = 7$). Since sexual orientation is included in Standard Four of the multicultural education NCATE requirements, these results are worrisome and will be discussed more fully in Chapter 6, Conclusions and Implications.

Hypothesis 12.1, Teaching Content Area

- Levels of sexual prejudice within each teacher education status will differ by teacher education content area, but we do not know in which direction.

An independent-samples t-test was conducted to compare PREJUDICE scores for each sexual orientation category (Grp 1: Elem; Grp 2: Sec; Grp 3: Grad) with each teacher education status. There were no statistically significant differences between content area categories by teacher education status (see Table O.2).

Personal

Hypothesis 6.1, Political Affiliation

- Levels of sexual prejudice within each teacher education status differ by political affiliation; levels of sexual prejudice will be greater the more conservative the political affiliation of the participant.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t-test was conducted to compare PREJUDICE scores for each political affiliation (Grp 1: Conservative; Grp 2: Moderate; Grp 3: Somewhat Liberal; Grp 4: Liberal) with each teacher education status. Conservative pre-service participants ($M = 2.940$, $SD = .566$, $n = 7$) were found to have statistically significantly *higher* PREJUDICE scores than Moderate pre-service participants ($M = 2.018$, $SD = .667$, $n = 16$); than Somewhat Liberal pre-service participants ($M = 1.822$, $SD = .693$, $n = 11$); and, than Liberal pre-service participants ($M = 1.408$, $SD = .500$, $n = 15$) [$t(21) = 3.180$, $p = .005(\text{two-tailed})/2 = .003$, $\eta^2 = .132$ (medium); $t(16) = 3.569$, $p = .003(\text{two-tailed})/2 = .002$, $\eta^2 = .182$ (large); $t(20) = 6.425$, $p = .000(\text{two-tailed})/2 = .000$, $\eta^2 = .243$ (large), respectively] (see Table P.1). Frequencies were too low among Conservative participants with in-service teacher status to conduct additional valid comparisons. In summary, as the reported political affiliation moved from conservative to liberal, PREJUDICE scores decreased. These results present an interesting situation for professional teacher education. We don't usually accept or reject teacher education candidates based upon their political affiliation. In addition, these results raise the question of whether educational interventions (such as required by Standard Four of NCATE accreditation) can overcome sexual prejudice for pre-professional teacher education students who enter professional teacher training with fixed political identities. These issues will be discussed more fully in Chapter 6, Conclusions and Implications.

Hypothesis 7.1, Religious Affiliation

- Levels of sexual prejudice within each teacher education status differ for those with a religious affiliation compared to those without a religious affiliation.

The frequencies of participants were such that three groups were identified: Non-Christians, Catholics and Other Christians. It was hypothesized that non-Christian participants would be associated with lower levels of sexual prejudice than Christian participants. An independent-samples t-test was conducted to compare PREJUDICE scores for each religious affiliation (Grp 1: non-Christian; Grp 2: Catholic; Grp 3: Other Christian) with each teacher education status. There were no statistically significant differences by religious affiliation among pre-service participants. However, statistically significant differences by religious affiliation were identified among in-service participants (see Table P.1)

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. Non-Christian in-service participants ($M = 1.421$, $SD = .346$, $n = 10$) were found to have statistically significantly *lower* PREJUDICE scores than Catholic in-service participants ($M = 1.940$, $SD = .658$, $n = 9$) and significantly *lower* PREJUDICE scores than Other Christian in-service participants ($M = 2.189$, $SD = .723$, $n = 15$), $t(11.833) = -2.118$, $p = .056(\text{two-tailed})/2 = .028$, $\eta^2 = .111$ (medium) and $t(21.353) = -3.549$, $p = .002(\text{one-tailed})/2 = .001$, $\eta^2 = .134$ (medium), respectively. When comparing Non-Christian in-service participants to Catholic in-service participants and to Other Christian in-service participants, Levene's statistic was 8.601 ($p = .009$) and 8.054 ($p = .009$), respectively (see Table P.1).

Even though there were no significant differences in PREJUDICE scores for pre-service participants, scores for pre-service participants followed a similar pattern as in-service scores: non-Christian ($M = 1.644$, $SD = .590$, $n = 11$), Catholic ($M = 1.892$, $SD = .779$, $n = 10$), and Other Christian ($M = 1.985$, $SD = .787$, $n = 27$). In summary, for both pre-service and in-service participants the trend was similar: non-Christian PREJUDICE scores were the lowest, Other Christian PREJUDICE scores were the highest, and Catholic PREJUDICE scores were in the middle.

These findings present an interesting situation for professional teacher education. In this sample ($n = 92$), non-Christians make up only one quarter (25%; $n = 23$) of

participants, while Catholics (21%; $n = 19$) and Other Christians (48%; $n = 44$) account for three quarters of this sample. Like political affiliation, however, neither pre-professional students nor graduate students (in-service teachers pursuing a graduate degree) are accepted into or rejected from professional teacher education programs based upon their religious affiliation. Yet, this data indicates that levels of sexual prejudice are higher for those with a Christian religious affiliation. In addition, there is the question of whether or not educational interventions (as required by NCATE) can reduce sexual prejudice for Christian teacher candidates. These issues will be discussed more fully in Chapter 6 (Discussions, Conclusions and Implications).

Hypothesis 9.1, Affiliation with Non-Heterosexuals (Friends)

- Levels of sexual prejudice within each teacher education status differ by participants' affiliation with non-heterosexuals; those with non-heterosexual friends will have lower levels of sexual prejudice.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores for each friend category (Grp 1: less than or equal to two friends; Grp 2: three friends; Grp 3: four to five friends; Grp 4: six to twenty-five friends; Grp 5: unknown) with each teacher education status. Pre-service participants with THREE non-heterosexual friends ($M = 1.856$, $SD = .689$, $n = 11$), with 4-5 non-heterosexual friends ($M = 1.693$, $SD = .671$, $n = 11$), and with 6-25 non-heterosexual friends ($M = 1.545$, $SD = .566$, $n = 12$) were found to have statistically significantly *lower* PREJUDICE scores than pre-service participants with \leq TWO non-heterosexual friends ($M = 2.667$, $SD = 0.844$, $n = 10$), $t(19) = 2.421$, $p = .026(\text{two-tailed})/2 = .013$ (one-tailed), $\eta^2 = .113$ (medium); $t(19) = 2.940$, $p = .008(\text{two-tailed})/2 = .004$ (one-tailed), $\eta^2 = .134$ (medium); and $t(15.253) = 3.584$, $p = .003(\text{two-tailed})/2 = .002$ (one-tailed), $\eta^2 = .152$ (large), respectively. When comparing \leq TWO to 6-25 non-heterosexual friends, Levene's statistic was 5.931 ($p = .024$) (see Table P.2). In other words, having more than two non-heterosexual friends was associated with lower PREJUDICE scores among pre-service participants.

In-service participants with THREE non-heterosexual friends ($M = 1.821$, $SD = .818$, $n = 7$), with 4-5 non-heterosexual friends ($M = 1.818$, $SD = .440$, $n = 11$), and with

6-25 non-heterosexual friends ($M = 1.690$, $SD = .698$, $n = 9$) were found to have statistically significantly lower PREJUDICE scores than in-service participants with ≤ 2 non-heterosexual friends ($M = 2.700$, $SD = .625$, $n = 5$), $t(10) = 2.009$, $p = .072$ (two-tailed)/2 = .036, $\eta^2 = .167$ (large); $t(14) = 3.272$, $p = .006$ (two-tailed)/2 = .003 (one-tailed), $\eta^2 = .189$ (large); and $t(12) = 2.686$, $p = .020$ (two-tailed)/2 = .010, $\eta^2 = .183$ (large), respectively. Like pre-service participants, the more non-heterosexual friends reported by in-service participants, the lower the PREJUDICE scores.

These results have some major implications for professional teacher education. Traditionally, non-heterosexual people are not encouraged to enter professional education (Blount, 2005; DeMitchell, Eckes, & Fossey, 2009). Therefore, the concept that having non-heterosexual friends reduces sexual prejudice is contradictory to traditional teacher education. This concept also goes against the stringent expectations of heteronormativity within school environments. These issues will be discussed more fully in Chapter 6 (Discussions, Conclusions, and Implications).

Hypothesis 9.2, Affiliation with Non-Heterosexuals (Coworkers)

- Levels of sexual prejudice within each teacher education status differ by participants' affiliation with non-heterosexuals; those with non-heterosexual coworkers will have lower levels of sexual prejudice.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores for each coworker category (Grp 1: no coworkers; Grp 2: one coworker; Grp 3: two coworkers; Grp 4: 3-10 coworkers; Grp 5: Unknown) with each teacher education status. Pre-service participants with One non-heterosexual coworker ($M = 1.851$, $SD = .402$, $n = 7$), with Two non-heterosexual coworkers ($M = 1.507$, $SD = .277$, $n = 6$), and with 3-10 coworkers ($M = 1.551$, $SD = .687$, $n = 9$) were found to have statistically significantly *lower* PREJUDICE scores than participants with None ($M = 2.375$, $SD = .929$, $n = 18$): $t(22.522) = 1.966$, $p = .062$ (two-tailed)/2 = .031 (one-tailed), $\eta^2 = .079$ (medium); $t(21.965) = 3.523$, $p = .002$ (two-tailed)/2 = .001 (one-tailed), $\eta^2 = .138$ (medium); $t(25) = 2.351$, $p = .027$ (two-tailed)/2 = .014 (one-tailed), $\eta^2 = .086$ (medium) (see Table P.2). When comparing PREJUDICE scores for pre-service

participants with no non-heterosexual coworkers, Levene's statistic was 8.208 ($p = .009$) and 9.597 ($p = .005$) for participants with One and Two non-heterosexual coworkers, respectively. Pre-service participants who did not know if they had non-heterosexual coworkers ($M = 1.635$, $SD = .512$, $n = 8$) also had statistically significantly *lower* PREJUDICE scores than participants with None, $t(22.577)$, $p = .016$ (two-tailed)/2 = .008 (one-tailed), *eta squared* = .098 (medium); Levene's statistic = 5.519 ($p = .027$). In summary, having non-heterosexual coworkers was associated with lower PREJUDICE scores. There were no statistically significant differences in PREJUDICE scores for non-heterosexual coworker categories among in-service participants. In other words, for pre-service participants having non-heterosexual coworkers was associated with lower levels of sexual prejudice. This result presents another conundrum for professional teacher education because pre-professional teacher candidates are not accepted or rejected based on their affiliation with non-heterosexual coworkers. The other concern is whether or not educational interventions (as required by Standard Four, NCATE) can affect levels of sexual prejudice among those teacher candidates who do not affiliate with non-heterosexual coworkers. These issues will be discussed more fully in Chapter 6 (Discussions, Conclusions, and Implications).

Hypothesis 9.3, Affiliation with Non-Heterosexuals (Family members)

- Levels of sexual prejudice within each teacher education status differ by participants' affiliation with non-heterosexuals; those with non-heterosexual family members will have lower levels of sexual prejudice.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed} = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores for each coworker category (Grp 1: None; Grp 2: 1-4; Grp 3: Unknown) with each teacher education status. Pre-service participants with 1-4 non-heterosexual family members ($M = 1.569$, $SD = .498$, $n = 17$) were found to have statistically significantly *lower* PREJUDICE scores than participants with None ($M = 2.106$, $SD = .855$, $n = 29$), $t(43.998) = 2.696$, $p = .010$ (two-tailed)/2 = .005 (one-tailed), *eta squared* = .058 (small) (see Table P.3). Levene's statistic was 5.870 ($p = .020$). In other words, having non-heterosexual family members was associated with lower PREJUDICE scores. There were no statistically significant differences in PREJUDICE scores among in-service

participants by the number of non-heterosexual family members, but for pre-service participants having 1-4 non-heterosexual family members was associated with lower levels of sexual prejudice as measured by the PREJUDICE scale. Here is another contradiction for professional teacher education. Pre-professional teacher candidates are not accepted or rejected based upon having non-heterosexual family members; yet, in this sample, lower levels of sexual prejudice were associated with having one to four non-heterosexual family members. This result will be discussed more fully in Chapter 6 (Discussions, Conclusions, and Implications).

Hypothesis 10.1, Participant's Sexual Orientation

- Levels of sexual prejudice within each teacher education status will be lower for those who are non-heterosexual and higher for those who are heterosexual.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores for each sexual orientation category (Grp 1: heterosexual; Grp 2: non-heterosexual) with each teacher education status. There were no in-service participants in Grp2 (non-heterosexual). Therefore, only the analysis of pre-service participants will be reported. Pre-service participants who identified as non-heterosexual ($M = 1.297$, $SD = .313$, $n = 8$) were found to have statistically significantly *lower* PREJUDICE scores than heterosexual participants ($M = 2.050$, $SD = .779$, $n = 38$), $t(28.115) = 4.487$, $p = .000$ (two-tailed/ $2 = .000$ (one-tailed), $\eta^2 = .092$ (medium) (see Table P.3). Levene's statistic was 5.081 ($p = .029$). In other words, not surprisingly, lower levels of sexual prejudice were associated with a non-heterosexual orientation among pre-service participants. A second finding is that this sample contained no graduate students who were non-heterosexual.

Two concerns for traditional teacher education are evident here. If we wanted to place teachers in classrooms with lower levels of sexual prejudice, this data suggests that we would be recruiting and training a teacher corps of non-heterosexual people, yet there are no non-heterosexual in-service teachers in this sample. In addition, we would be asking ourselves whether or not educational interventions can lower sexual prejudice among heterosexual teacher candidates. These issues will be discussed more fully in Chapter 6 (Discussions, Conclusions, and Implications).

Hypothesis 11.1, Finished Survey

- Levels of sexual prejudice within each teacher education status will differ by whether the participant finished the survey; those who finished the survey will have lower levels of sexual prejudice.

Since this is a one-tailed test, p values will be reported where $p(\text{one-tailed}) = p(\text{two-tailed})/2$. An independent-samples t -test was conducted to compare PREJUDICE scores for each category (Grp1: YES; Grp2: NO). Only one participant in Grp2 (NO) indicated their teacher education status. Therefore, this analysis compared all participants in Grp1 to all participants in Grp2. Participants who finished the survey ($M = 1.946$, $SD = .744$, $n = 86$) were found to have statistically significantly lower PREJUDICE scores than participants who did not finish the survey ($M = 2.378$, $SD = .809$, $n = 6$), $t(90) = -2.319$, $p = .023(\text{two-tailed})/2 = .012$ (one-tailed), $\eta^2 = .025$, (small) (see Table P.3). It appears that six participants with higher levels of sexual prejudice chose not to finish the survey.

Summary of Comparison of Group Means by Hypothesis Testing

In reviewing hypothesis testing of PREJUDICE scores within each teacher education status by each independent variable (see Appendix Q), no demographic variables were associated with significant differences in group means, and only one of the education variables was associated with significant differences in group means. Pre-service participants who completed THREE college credit courses with diversity or multicultural content had *higher* PREJUDICE scores than pre-service participants who had completed no college credit courses with diversity or multicultural education content (see Table Q.2). This finding presents a contradiction for professional teacher education where NCATE accreditation requires educational interventions that address sexual orientation because it appears that in this sample multicultural education results in higher levels of sexual prejudice.

Personal variables account for the majority of significant differences in PREJUDICE scores by teacher education status. Conservative pre-service participants had significantly higher PREJUDICE scores than any other political affiliation. Being a Christian was associated with significantly higher PREJUDICE scores among in-service participants. Having three or more non-heterosexual friends was consistently associated

with lower PREJUDICE scores for both pre-service and in-service participants. For pre-service participants, having non-heterosexual coworkers and non-heterosexual family members were associated with lower PREJUDICE scores. Not surprisingly, identifying as non-heterosexual was also associated with lower PREJUDICE scores (Table Q.2, p. 404).

These results will be discussed more fully in Chapter 6, but there is cause for concern when educational variables are not associated with lower levels of prejudice. A teacher education program has little or no influence on demographic or personal characteristics of its students; learning activities in the classroom are the means by which students can be challenged to question inherent beliefs and attitudes. If classroom learning has no effect on levels of prejudice (or may be raising levels of prejudice), then we have to ask ourselves if multicultural teacher education courses are accomplishing what was intended.

Chapter 5 - Qualitative Results

Introduction

Interview data (the qualitative phase) was collected to specifically answer Research Question #2 (What experiences do K-12 pre-service and in-service teachers have with sexual minorities?) and Research Question #3 (What can teacher education programs do to raise awareness about sexual minorities in K-12 education?). However, in the process of collecting and analyzing the interview transcripts, Research Question #1 (What are the beliefs and attitudes of pre-service and in-service teachers regarding sexual minorities?) was also addressed by participants. *In this chapter* preparation of the qualitative data will be described, as well as strategies and methods of coding and code mapping; then each pattern variable (theme) will be described and discussed. In addition, predictions from the quantitative data will be discussed since the purpose of the qualitative phase is to deepen and enhance the understanding of sexual prejudice among Midwestern pre-service and in-service teachers *beyond* the survey results.

Preparation of Qualitative Data and Description of Qualitative Participants

Preparing Interviews for Analysis in NVivo

Seventeen survey participants self-selected (volunteered) to be interviewed. The digital audiofile from each interview was transcribed either by me (the researcher) or by a transcription service. The majority of digital audiofiles were transcribed by Transcript Divas, NYC (www.transcriptdivas.com) because the time needed to transcribe was excessive for seventeen interviews of forty minutes to two hours. The total minutes of digital audio was more than 800 minutes. No outside funding was contributed to this project for transcription services (\$1.29/audio minute * 800 minutes = more than \$1,000). The transcript of each interview was reviewed for typographical errors, and the transcript was e-mailed to the participant for review. Some participants responded with revisions; some did not respond at all. In addition, in some cases, I needed to verify Person attributes, and that information was added to the transcript. After participant review, the transcript text was copied and pasted into NVivo 10 (QSR International, 2013); any additional information was added at the top of the interview text. Each transcript was

assigned Interview attributes (see Appendix T), and each participant interviewed was assigned Person attributes (see Appendix U). Attributes for each person reflected demographic, educational, and personal characteristics, as appropriate. The next step was to begin coding the textual data. Four methods of coding were utilized: descriptive (topic) coding, free (open) coding, initial coding, and pattern coding (for details on setting up a new NVivo 10 project, importing transcripts, and coding, see Chapter 3).

Describing Qualitative Participants

In this section I describe the survey participants who self-selected (volunteered) to be interviewed. The importance of this section lies in being able to tie qualitative results to quantitative results. The purpose of the sequential explanatory approach is to utilize qualitative methodology to deepen our understanding of the quantitative results (Creswell, 2003). Several questions arise: How are the qualitative participants similar or different from the whole pool of survey participants? Do the qualitative participants represent fairly and equitably the entire pool of survey participants? If not, how should we view qualitative results in the context of the quantitative results? The short answer to these questions is that fifteen of the seventeen qualitative participants are somewhat progressive, politically and religiously, including having non-heterosexual friends and family members. In addition, all of the qualitative participants agreed that they had received no more than “some” formal education related to gender and/or sexual variance.

In the NVivo 10 software, the characteristics of participants were captured in the Person attribute table (see Table U.1). The table below reproduces a subset of the Person attributes from NVivo for the purpose of summarizing salient participant characteristics needed in this chapter for discussion (see Table 5.1). The pseudonyms were assigned to clearly indicate the biological sex of the participant. *Only one participant (Frank) was non-heterosexual.* Of the qualitative participants, five (29%) were male and twelve (71%) were female. *All of the qualitative participants were White, non-Hispanic.* By demographic characteristics, the *quantitative* (all) participants were younger (59, 69%); that is, the entire pool of research participants were younger than the qualitative subset. MidCountry’s College of Education students are reported to be 85.3% White, non-Hispanic and 69.6% female (COE, 2013).

Table 5.1. Characteristics of qualitative participants

Name	Age	Teacher Education status	Political affiliation	Religious affiliation	Non-Heterosexual		Educational Content	
					Friends	Family	Multicultural Education	Sexual Orientation
Kyle	18-25	Pre-service	Conservative	Unchurched	None	No	None	None
Frank	18-25	Pre-service	Liberal	Catholic	Some	No	Some	Some
Susan	18-25	Pre-service	Democrat	Episcopal	Some	Yes	Some	Some
Sally	18-25	Pre-service	Moderate	Churched	Some	Yes	None	None
Marian	18-25	Other	Independent	Catholic	Some	Yes	None	None
Nancy	Over 25	Other	Conservative, not political	Christian	None	No	Some	Some
Linda	Over 25	Other	Independent, moderate	Non-denominational Evangelical	Some	Yes	None	None
Diana	Over 25	Other	Republican	Lutheran	Some	No	None	Some
Harry	Over 25	In-service	Conservative	Catholic	Some	Yes	Some	None
Marcia	Over 25	In-service	Democrat	Churched Catholic/now unaffiliated	Some	No	Some	Some
Ellen	Over 25	In-service	Democrat	Mennonite	Some	No	Some	Some
Bill	Over 25	In-service	Republican	Buddhist	Some	Yes	Some	Some
Kaitlyn	Over 25	Other	Neither Democrat nor Republican	Catholic/not religious now	Some	No	Some	None
Wanda	Over 25	Other	Liberal	Raised Disciples of Christ, now Non-Christian	Some	No	None	None
Calvin	Over 50	In-Service	Conservative	Presbyterian	Some	Yes	None	None
Lindsey	Over 50	Other	Liberal Democrat	ELCA	Some	No	Some	None
Wilma	Over 50	Other	Democrat (moderate)	Agnostic (Catholic)	Some	No	None	None

Among the qualitative participants, four (24%) were pre-service, five (29%) were in-service, and eight (47%) were other (i.e., NOT pre-service and NOT in-service) (see Table 4.7). If in-service and other are combined, as was done in the quantitative analysis, then a total of thirteen (76%) of the qualitative participants were in-service. Eight (47%) qualitative participants received no multicultural education in their teacher education programs, and ten (59%) receive no content in sexual orientation, specifically.

Comparing the educational characteristics of the *entire* (quantitative) sample, eight (9%) reported receiving no multicultural education in their teacher education program. Apparently, those eight also volunteered to be interviewed. In addition, a total of 29 (33%) from the *quantitative* (entire) sample reported receiving no sexual orientation content from their teacher education program.

Neither demographic nor educational characteristics accounted for significant differences in PREJUDICE scores. Significant differences in PREJUDICE scores were only accounted for by personal characteristics (political, religious, non-heterosexual friends and family members). Therefore, understanding the differences in personal characteristics between the entire sample and the qualitative subset may provide some clarity when contrasting and comparing the quantitative and qualitative results.

Regarding political affiliation, six (34%) qualitative participants identified themselves as conservative (Conservative or Republican), three (18%) as moderate, four (24%) as somewhat liberal (Democrat or Independent), and four (24%) as liberal. Comparing the political affiliation of the entire sample, the *qualitative* participants were *more* conservative (34% vs. 10%), *less* moderate (18% vs 35%), *slightly more* somewhat liberal (24% vs 20%), and *less* liberal (24% vs 35%) than the entire sample (see Table L.3). *It should be noted that the survey question asked for the political viewpoint toward multiculturalism, whereas in the interviews I asked for the political affiliation of the participants, of each parent, and of each grandparent. Political affiliation, per se, **might not** accurately capture the political viewpoint toward multiculturalism. In addition, identifying with a political party **might not** accurately identify where the participant resides on the conservative to liberal continuum.*

In relation to religious affiliation, two (12%) qualitative participants identified themselves as non-Christian, three (18%) as Catholic, and seven (41%) as Other Christian. In addition, one (6%) qualitative participant was unchurched and four (24%) were churched but are currently unaffiliated. Of the *entire* sample, 23 (27%) were non-Christian, 19 (22%) were Catholic, and 44 (51%) were Other Christian. If the non-Christians are combined with the unchurched and unaffiliated, the resulting subset of non-Christians accounts for seven (41%) of the qualitative participants (see Table 5.2). As a result, the *qualitative* pool is *a little more* non-Christian and *a little less* Catholic

than the entire (quantitative) sample. The implications of the qualitative subset being a little more non-Christian and a little less Catholic is that we can speculate that it is very likely their PREJUDICE scores were somewhat lower than the mean of the entire sample. Since the PREJUDICE scores of the qualitative participants cannot be identified, I cannot verify this assertion. However, from the data that will be presented in this chapter, it appears that the qualitative participants were somewhat more progressive and accepting of sexual minorities than the entire sample.

Table 5.2. Comparison of religious affiliation of quantitative and qualitative participants

Religious Affiliation		Non-Christian	Catholic	Other Christian
Quantitative participants (n = 86)		23 (27%)	19 (22%)	44 (51%)
Qualitative participants (n = 17)	Non-Christian	2 (12%)	3 (18%)	7 (41%)
	Unchurched	1 (6%)		
	Churched, but now unaffiliated	4 (24%)		
		7 (41%)		

Fifteen (88%) of the qualitative participants reported having non-heterosexual friends as a child, as an adult, or both. Seven (41%) of the qualitative participants reported having non-heterosexual family members. From the quantitative analysis, PREJUDICE scores were significantly lower for those with non-heterosexual friends and family. In the entire sample, 74 (92%) survey respondents reported having one or more non-heterosexual friends and 32 (40%) reported having non-heterosexual family members. For these personal characteristics, the qualitative subset is very similar to (that is, representative of) the entire sample.

Strategies and Methods of Coding

I read through every transcript at least three times. In the first read-through I practiced free (open) coding, and I practiced descriptive (topic) coding. During the second read-through I clarified and elaborated on the initial codes. In the third read-through I categorized the initial codes into pattern variables.

Aligning the Interview Protocol with the Research Questions

I followed the semi-structured, open-ended interview protocol (see Appendix R), and in the process, added in-depth interview questions as appropriate (see Table 5.3). In some cases, depending upon the participant, questions were revised to address the

participants' experiences. In other cases, interview questions were not asked at all but the participant indicated by answers to other questions, their point of view. I made some notes (but not extensive memos) about each participant's demeanor, body language, and non-responses that would provide clues toward their beliefs and attitudes. In addition, I frequently repeated for the participant their response to a previous question, in order to clarify that response.

Table 5.3. Aligning the interview protocol questions with the research questions (adapted from Anfara et al., 2002, p. 31)

Research question	Interview protocol question	In-depth interview question	Descriptive (Topic) coding
	(1) Tell me a little about yourself, your family, your high school (probe relationships, find out if participant has sexual minority family members or friends).	[used to set Attributes of each Person in NVivo]	
	(2) What was the climate like in your hometown? In your high school? (probe religious, political, socio-economic influences)	[used to set Attributes of each Person in NVivo]	
(2) What experiences do K-12 pre-service and in-service teachers have with sexual minorities?	(3) What kinds of experiences did you have in your high school with sexual minorities? With family? Friends? (probe bullying, name-calling, lgbt students wanting to go to prom, hate crimes)	IQ.1, What kinds of experiences did you have in your high school with sexual minorities?	High School – administrators High School – Attitudes High School – GSAs High School – Lessons Learned High School – Bullying High School – Bullying Policies High School – Friends (non-heterosexual) High School – Gender Roles High School – Location High School – Teacher Responses (to queer students)
		IQ.2, in your elementary school?	Elementary School
		IQ.3, in your middle school?	Middle School
		IQ.4, with non-heterosexual friends?	Non-heterosexual Friends
		IQ.5, with family members?	Non-heterosexual Family Members
	(4) What experiences have you had so far with sexual minorities in your own classroom? (for pre-professionals, as aides, tutors, camp counselors, Sunday school teachers, etc.) (5) What is the climate like in your present school? (for pre-professionals, where they are volunteering)	IQ.6, What kinds of teaching experiences have you had?	Teaching Experiences Teaching Experiences – bullying policies Teaching Experiences – teaching philosophy
		IQ.7, In your teaching, what experiences did you have with students who were pushing the gender norms?	Teaching Experiences – gender norms
		IQ.8, In your teaching, what experiences did you have with students who were queer or questioning?	Teaching Experiences – sexual orientation
	(6) How much (little) do you understand sexual minority youth? (7) How comfortable (uncomfortable) is it for you to talk about sexual minorities? (8) What are your beliefs and attitudes toward sexual minority youth?	IQ.9, Share with me your understanding of sexual minority youth.	Understanding of Sexual Minority Youth
		IQ.10, How comfortable are you talking about gender identity and sexual orientation?	Comfort Level discussing Gender Identity and/or Sexual Orientation
(3) What can teacher education programs do to raise awareness about sexual minorities in K-12 education?		IQ.11, In your teacher education program, what were you taught in regard to gender identity and sexual orientation? How were you prepared to receive queer or questioning students into your classroom?	Teacher Preparation – life experience Teacher Preparation – graduate work Teacher Preparation – original (undergraduate)
		IQ.12, If the Dean of Education called you up and asked you to share how to improve teacher education in regard to gender identity and sexual orientation, what would you suggest?	Improving Teacher Education – the Dean calls Improving Teacher Education – undergraduate

First Iteration: Descriptive (Topic) Coding/Free (Open) Coding

In the first iteration I practiced both descriptive (topic) coding and free (open) coding to capture the broad sense of the interview data and to start to capture salient ideas related to pre-service and in-service educators' experiences with gender and sexually variant youth. The first strategy of coding the interview data was descriptive coding, or topic coding (Saldaña, 2013, p. 87). This strategy or method of coding is helpful for beginning qualitative researchers "to assist the reader to see what you saw and to hear what you heard in general" (Wolcott, 1994, p. 55, 412; quoted in Saldaña, 2013, p. 88). Table 5.3 clarifies how the research questions were related to the interview protocol questions, to the actual (in-depth) interview questions, and then to the descriptive (topic) coding. The topics or descriptive codes contained fairly long sections of text which acted "primarily [as] a categorized inventory, tabular account, summary or index of the data's contents" (Saldaña, 2013, p. 89). Descriptive coding gave me a chance to review all of the interviews with the intent to align the interview questions with the interview text. However, descriptive coding does not lend itself to "more complex or theoretical analyses" (Saldaña, 2013, p. 91).

In order to begin answering the questions raised previously regarding the relationship between the entire (quantitative) sample and the qualitative subset and following suggestions for making the process of qualitative analysis public (Anfara, 2002), I documented in Table 5.3 the relationship between the research questions, the descriptive coding questions and the topics identified during descriptive coding. Therefore, as I was engaged in descriptive coding, and as I got a feel for the contents of the interviews and the flavor of this qualitative data, I also practiced free coding. Free coding is also known as open coding, and it is a common way to begin coding multiple interviews.

Using the interview questions from Table 5.3, and as I created descriptive codes, I practiced free coding of interview text. With free coding, or open coding, "all proposed codes ... are tentative and provisional" (Saldaña, 2013, p. 101). My purpose was to code interesting concepts or ideas that were not necessarily captured by the specific interview questions or developed from the interview protocol. Free (open) coding was not done line by line as is suggested for this method of coding; chunks of text could have included

entire paragraphs or complete stories. But the strategy was to put a specific name to ideas or concepts that were starting to come out as I read and re-read the interview text.

Second Iteration: Initial Coding/Surface Content Analysis

In the second iteration the descriptive (topic) codes and the free (open) codes were organized into initial codes that answered each of the three research questions (see Table 5.4). In some cases the data overlapped and related to more than one research question. For instance, participant teaching experiences may have also been relevant to improving teacher education programs.

Third Iteration: Focused Coding/Pattern Variables

In the third iteration, initial codes suggested patterns—to answer the research questions. For instance, in answering Research Question #1, “What are the beliefs and attitudes of Midwestern pre-service and in-service teachers toward sexual minorities?” three patterns were identified: 1A. Challenging traditional American values; 1B. School not being a safe place; and 1C. Misconceptions leading to miseducation (see Table 5.4).

Summary Statement

This qualitative data indicates that very few formal educational experiences were provided in professional teacher education programs for educating pre-service and in-service teachers with regard to sexual minorities. Pre-service and in-service teachers learned from their non-heterosexual friends, as children and as adults, and from their non-heterosexual family members, what it is like to *not* conform to the heteronormative expectations of American society. In addition, pre-service and in-service teachers learned about gender and sexual variance through life experience: in their families, in informal and formal teaching experiences, and in their own classrooms. When there were no friends and family members who were non-heterosexual, pre-service and in-service teachers absorbed misconceptions from society at large, from churches, and from political parties; they became miseducated about sexual minorities. In addition, without training in childhood development that included gender and sexual variance, miseducation was reinforced and fear of the non-heterosexual child developed.

Code Mapping

Coding the interview data from previous research questions and aligning the interview questions with the descriptive or topic coding is consistent with the sequential explanatory mixed methods design (Creswell, 2003). Since the quantitative phase was completed before the qualitative phase, it made sense to me to allow the quantitative results to guide the qualitative analysis. The code map was adapted from Anfara et al.'s (2002) scheme to identify patterns that answer the research questions (see Table 5.4). Note that Table 5.4 should be read from the bottom up.

Table 5.4. Code mapping (adapted from Anfara et al., 2002, p. 32—read from the bottom up)

RQ1: What are the beliefs and attitudes of Midwestern pre-service and in-service teachers toward sexual minorities?	RQ2: What are the experiences of Midwestern pre-service and in-service teachers with sexual minorities?	RQ3: How can teacher education programs be improved to prepare pre-service and in-service teachers for sexual minorities in their classrooms?
SUMMARY STATEMENT		
The educators in this study learned from their non-heterosexual friends, their non-heterosexual family members, from diverse life experiences, and on-the-job in-the-classroom how to include gender and sexually variant students; without non-heterosexual friends and family, societal stereotypes and misconceptions were perpetuated because very few formal educational experiences occurred in teacher education programs regarding gender and sexual variance.		
THIRD ITERATION: FOCUSED CODING/PATTERN VARIABLES		
1A. Challenging traditional heteronormative American values 1B. Making school a safe place 1C. Expressing misconceptions regarding gender and sexual variance	2A. Friends and family providing a context for understanding societal discrimination based upon gender and sexual variance 2B. Awareness of school environments missing the mark 2C. Life experiences sensitizing for social justice	3A. Learning in the formal (graduate or original, undergraduate) classroom 3B. Teaching attitudes underlying inclusivity 3C. Improving teacher education
SECOND ITERATION: INITIAL CODING/SURFACE CONTENT ANALYSIS		
1A. defining sexual orientation 1A. progressive political ideas 1A. religious values 1A. teaching boundaries while acknowledging identity 1B. adults behaving badly 1B. fostering an inclusive classroom environment 1B. gender variance affecting academic success 1B. treating all students equitably 1C. believing in choice 1C. disrupting class 1C. having to do with how you were raised 1C. behavior of pushing gender norms questioned	2A. challenging others about their use of language 2A. challenging discriminatory religious attitudes 2A. challenging the heteronorms 2A. coming out not accepted well 2A. learning from friends 2A. learning from family members 2A. learning from parents 2A. people in my family know that I'm the crazy liberal one 2A. supporting others in their identity development 2B. administrators making mistakes 2B. being bullied himself 2B. educational experiences sometimes disappointing 2B. gender policing in middle and high school 2B. Spirit Week reinforcing denigration of the feminine 2C. being aware of family members' racism 2C. gay boys coming out 2C. one influential student 2C. working directly with sexual minority students	3A. gender and sexual variance addressed in their undergraduate program 3A. gender and sexual variance missing from their undergraduate program 3A. one or two courses, race primarily 3A. gender and sexual variance missing from their graduate program 3A. what can be said 3B. keeping an open mind 3B. making intentional curricular choices 3B. managing the classroom environment 3C. improving undergraduate teacher education 3C. improving graduate teacher preparation
FIRST ITERATION: DESCRIPTIVE (TOPIC) CODING & FREE (OPEN) CODING (see Table 5.3)		

Qualitative Themes from the Interview Data

In some qualitative research, themes emerged from the data. In reality, the themes become apparent to the researcher as the interview text repeats and reinforces ideas or concepts such that the researcher can identify and label them appropriately. In the qualitative analysis presented in this section, I allowed the research questions and the quantitative results to drive my growing understanding of what my participants were communicating. That is, I did not assume that I knew nothing; because I didn't. I was well-informed in regard to participants' personal characteristics and the significant differences in levels of PREJUDICE scores associated with those characteristics. Still, my intention with each interview was to approach the participant as open-mindedly as possible. The themes presented below summarize the ideas and concepts shared in the interviews by my participants within the framework of the research questions.

RQ1: Beliefs and Attitudes

The quantitative phase of this research addressed beliefs and attitudes of pre-service and in-service teacher participants through a survey in which the PREJUDICE scale ranged from 1 (least prejudiced) to 5 (most prejudiced). In the qualitative phase the stories of pre-service and in-service participants revealed not only their beliefs and attitudes, but the beliefs and attitudes of parents and administrators toward gender or sexually variant students. The qualitative data revealed three categories of beliefs and attitudes: those which challenged traditional heteronormative values in American society, those which inhibited (or supported) making school a safe place for sexual minority youth, and those which resulted from misconceptions about sexual minorities.

1A. Challenging traditional heteronormative American values

One of the hallmarks of American culture is the belief in heterosexuality as the default for every man, woman and child. The assumption of heterosexuality means that boys will be attracted only to girls (and vice versa), that marriage is only between a man and a woman, and that all children are born heterosexual. There is now a great deal of scientific evidence to discount the myth of heterosexuality as default (Balthazart, 2012; Bell et al., 1981; Kinsey et al., 1948, 1998; LeVay, 2011), but history has also provided many examples of non-heterosexual behavior (Murray & Roscoe, 1997, 1998; Neill,

2009). Almost all (15 out of 17) of my participants held progressive viewpoints (beliefs and attitudes) toward sexual minorities; progressive viewpoints, as well as traditional viewpoints will be reviewed in this section. In general, the beliefs and attitudes of the majority of my qualitative participants challenged traditional American values regarding gender and sexual variance.

Defining sexual orientation: born that way

Although I did not ask a specific question about defining sexual orientation, several participants shared their definition in the context of the question, “How do you understand sexual minority youth?” Many of the beliefs shared by participants were consistent with the current scientific understanding of sexual orientation. Kinsey hypothesized that there was a continuum of sexual behavior that ranged from exclusively homosexual to exclusively heterosexual (1948, 1998). In the 1940’s and 1950’s the Kinsey Institute generated evidence supporting the belief that approximately 10% of the general population is exclusively homosexual (1948, 1998). That hypothesis has been independently substantiated by Balthazart (2012) and LeVay (2011). In fact, the 10% rule seems to hold in most cultures around the world (Balthazart, 2012, p. 4, 13-14). This fact implies that some individuals are born non-heterosexual, and that implication has also been confirmed independently by both Balthazart (2012) and LeVay (2011).

When participants were asked about their understanding of sexual minority youth, some were aware of the current state of science in regard to sexual orientation. Sally shared her belief that children are born with a sexual orientation. “I don’t think anyone chooses to be straight... I think we are born heterosexual, homosexual, bisexual, whatever.” Wanda stated that “we’re all just points on a spectrum really.”

I think that even straight is kind of-, or gay are a little bit misleading ‘cause I really believe that people are just more gay or more straight, and we’re all kind of--loosey-goosey when it comes down to it, kind of like the Kinsey idea.
(Wanda)

Wilma, on the other hand, added that no matter the cause of gender or sexual variance, it is the person in front of her that matters.

I mean, I don’t know if [gender identity or sexual orientation] is developed in the first couple years. I have a pretty strong sense that it’s pretty innate. But I don’t really know, and I don’t honestly care. I really don’t. It’s the person who’s in front

of me today who matters, and I certainly don't feel like it's something I want to change or should be changed or anything. (Wilma)

Susan, however, reflected on the knowledge that children mature at different rates.

I was watching the news and I did see something where they were trying to, um, decide whether they should bring into the schools and have an actual class on sexual orientation....[someone] was doing studies and they were in elementary school rooms and things like and talking to the kids about it. Um, and they were trying to decide if that's too early, if it's necessary to do that, um, and things like that. And so from my personal belief on that, I don't know if there's a, if there's a right time. I mean there's not even a right time to talk about sex with kids so people develop and change at different paces. Just like I still have 24 year olds that are trying to figure it out that I know. And my sister has 13 and 14 year olds that have already figured it out. Um, everyone changes and matures in a different way so I don't think that there's a set rule; yes, we should do this and this should be the age and it's gonna fix everything cause it's probably not. (Susan)

Having watched the video "It's Elementary" in a MidCountry multicultural education classroom, Susan was questioning when and if sexual orientation should be discussed with students. She did not have a clear answer except to caution that individuals mature at different rates. No matter how sexual orientation is defined, or the level of scientific understanding of the biological causes of sexual orientation, participants believed that educators have some ethical responsibilities to consider the student as a whole and to remember that students mature at different rates when considering the introduction of sexual orientation as a topic for discussion in a public classroom.

The traditional, heteronormative American values embedded within White supremacy imagine that all children are born heterosexual. Therefore, there is no need to understand sexual orientation. It's as if American children arrive at puberty, a magic wand is waved and presto! — each child understands that heterosexuality is their sexual orientation. In that scenario, a definition of sexual orientation would not be needed. The research into homosexuality, however, indicates that sexual orientation is determined before, or just after, a child is born (Balthazart, 2012; LeVay, 2011).

Progressive political ideas: do what makes you happy

Because political viewpoint toward multiculturalism was found to be significantly correlated with sexual prejudice, I interrogated the political viewpoints and affiliation of participants, their parents, and their grandparents. Some of the beliefs and attitudes expressed by participants were radical; that is, counter-cultural. For instance, Wanda has

no difficulty with same-sex marriage or polygamy, but her progressive ideals mean that she is “the crazy liberal one” in her family.

Politically, I believe that any adults that want to get married should get married and should have all of the rights that every other adult has. And, for me personally, that includes polygamy. If they’re adults, and they wanna get married in a three-person marriage, I personally have no idea why that affects me. Go do it. So, I guess, like, I’m way off on that one And, you know, it’s funny that none-, I don’t think probably people in my family know that about me. They know that I’m like the crazy liberal one, but-- (Wanda)

Sally expressed progressive political viewpoints regarding coming out later in life.

I think people should do whatever makes you happy. If you have children and then all of a sudden you are not happy in your marriage that's not fair to the children. If you're happy your children are happy. I grew up with two separated happy parents. I did not live with a married couple that hated each other. That is not good for the children. Even if you are 60 years old, and you think you are gay, then yes, get out of the marriage if you need to, to make yourself happy. (Sally)

Wilma brought into focus for me the most recent political action on behalf of ending the AIDS epidemic as chronicled in the documentary, “How to Survive a Plague”—ordinary people becoming citizen scientists.

In a profoundly short time, [young people] have changed the world. And, you know, you can go back to-, I can't remember the riot in New York City and Harvey Milk and the AIDS-- ... Harvey Milk and the AIDS epidemic, and I'm still waiting to see the documentary How to Survive a Plague. Because I think that actually had a lot to do with gay men coming out and saying, "We're not gonna let this happen. We need to get this-," you know, they became citizen [scientists] and really changed the world. And I'm just so-, sometimes I get so depressed about our world, especially me being the environmentalist liberal. And when I look at the changes that, you know, even like the last couple days in the Supreme Court [the overturning of DOMA], it is stunning. It's just stunning to me, the changes, and I believe this is largely because of our young people, and I'm just so impressed. I'm just so impressed. (Wilma)

Wilma was the participant most aware of the gay civil rights movement and the advances that have been made. At the same time, Wanda and Sally were thinking well outside the box of traditional American values in regard to marriage.

Religious values: not seeing different sexualities as deviant or sinful

Another significant correlate with levels of sexual prejudice was religious affiliation. Levels of sexual prejudice among participants who affiliated with Christianity

were greater than participants who were un-affiliated; levels of sexual prejudice among Other Christians were significantly greater than for Catholics. One comment I might have expected to hear would be, “Love the sinner, hate the sin.” This is a common statement among fundamentalist Christians. Wanda was churched in Disciples of Christ, but is currently unaffiliated.

I will tell you that I certainly do not align myself with the lessons of my church as a child, I don't see differing sexualities as in any way like deviant or sinful at all.
(Wanda)

The implication here is that Wanda was taught in her childhood that there were deviant and sinful sexualities, but as an adult she has rejected that belief.

Linda identifies as a non-denominational Evangelical. Although her statements *could* be interpreted as a kind of “blindness” to sexual prejudice (like color-blindness), my sense from Linda was that her statements are positive toward sexual minorities.

I mean, honestly, I don't really care what my student's sexual orientation is. [laughs] I just don't; like, it doesn't matter. And I would have students who would write about it sometimes and, um, I had a friend who, um, was very Conservative Christian and, um, who just didn't know how to respond to that and I guess I just never thought it was a problem. It was just, wasn't any different than somebody telling me they grew up in New York. Like, you know, they're just facts about who they are and it makes no difference to me, you know. (Linda)

From the viewpoint of traditional heteronormative American values that support White supremacy, both of these attitudes contribute to more progressive, accepting understandings of sexual minorities.

Teaching boundaries while acknowledging identity

There are at least two paradigms in multicultural education in regard to the “Other”—the assimilationist paradigm where the Other blends into American society and becomes invisible—and the “salad bowl” paradigm where the Other is valued for the difference s/he contributes to the whole. Both of these paradigms are represented in the interview data. When applying these two paradigms to sexual minority youth in a school setting, there may be more complicated nuances to whether a teacher knows of a students' gender or sexual identity and how the teacher responds. Wanda seems to take a “hands-off attitude” toward knowing (or speculating; that is, gossiping about) someone's

sexual orientation. She appears to be protecting the other person from rumor and innuendo.

My friends sometimes get onto me because they'll ask me a question about somebody, and I'm like, "I don't know." Like, somebody asked me was [my friend] gay the other day, I was like, "I don't know. Is he?" [laughter] "He hasn't told me so I don't know." You know, like, and that's sort of my attitude, if you wanna share that with me, that's great, and whatever it is, that's fine. But it's also not necessarily my business, really. [Her friend] and mine's relationship is based on school. And linguistics. So, maybe when we develop a personal friendship, I'll know, but until then, why does it matter? So maybe like a hands-off attitude, too. (Wanda)

Wanda appeared to support maintaining a person's privacy around their sexual identity unless specifically told. Sally took issue with the "alphabet soup" (LGBTQQI; lesbian, gay, bisexual, transgender, two-spirit, queer, questioning, intersex) labels. "I wish we didn't have to use the terms. They are so complicated." As a lesbian myself, I take issue with the alphabet soup and have chosen to use sexual minority, which comes from the sociology literature. However, I wish I had asked Sally, "complicated for who?" "Using the abbreviation is 'too hard' for who?" As a member of the minority group, do I have permission to not use the abbreviation and to use some other word, but Sally does not? I chose sexual minority because this term has, for me, the broadest definition for inclusion of gender and sexually variant people.

Somewhat in line with Wanda and Sally's attitudes, Bill expressed the belief that high school students today are less likely to care about the gender or sexual identity of their classmates. However, in Bill's experience sexual minority students were more likely to reveal their multiple identities than previous generations.

The demographics of the high school [where he teaches] have changed. It used to be a little more rural, a little more red-neck, but now the cowboy mentality has changed as the overall demographics have changed. Some percentage of the high school is on free or reduced lunch (22%) and that number 15 years ago was maybe 30% percentage so the demographics are changing just the economic diversity is changing. Besides gender identification and sexual orientation. And I'm sure that's changing too or at least students are revealing themselves more readily. ... maybe because I have grown up with gay friends my entire life... I grew up sort of breaking the stereotype of the show tune-singing tenors. I've been around it my whole life. Some of my best friends' kids that have gone to my program are out in high school. My thing is that ... I'm in that generation that's the transition between ... the generation before me that was very no, no, no, we don't talk about these things. But the generation coming up behind us... the kids

I teach now for the most part, my kids just don't care. "Oh, you're gay? Cool. Let's go get a cheeseburger." It's not an issue. At least with the kids I teach. (Bill)

Research indicates that millennials are less likely to reveal themselves—less likely to want to be labeled—than past generations (Savin-Williams, 2005). Yet classroom teachers are in a unique position where they may mediate what students know and say about each other.

- We're all just points on a spectrum. (Wanda, 1A)
- It is the person in front of me who matters. (Wilma, 1A)
- Children mature (in their understanding of gender and sexuality) at different rates. (Susan, 1A)
- Adults who want to get married should get married and have all of the rights of other married couples. (Wanda, 1A)
- I think people should do what makes them happy (including divorce). (Sally, 1A)
- Young people (activists, citizen scientists) have changed the world through gay civil rights activism. (Wilma, 1A)
- I do not see differing sexualities as deviant or sinful. (Wanda, 1A)
- I don't care what my student's sexual orientation is; it is just a fact about them and makes no difference to me. (Linda, 1A)
- If you want to share that [sexual orientation] with me, that is fine, but it isn't necessarily my business. (Wanda, 1A)
- I wish we didn't have to use "sexual minorities" to identify someone. I want to treat someone as a human being, not necessarily based upon their gender or sexual identity. (Sally, 1A)
- Today's students just don't care [about gender or sexual variance] as a requirement for interaction. (Bill, 1A)

Figure 5.1. Beliefs and attitudes challenging traditional heteronormative American values

Traditional, heteronormative American values include the belief that all children are born heterosexual, that girls will be attracted to boys (and vice versa), that girls will marry boys (one man, one woman), and that a marriage will produce heterosexual children. Wanda expressed several challenges to traditional heteronormative American values by stating that "we're all just points on a spectrum," "adults ... should get married and have all of the rights of other married couples," and "I do not see differing sexualities as deviant or sinful." Sexual fluidity was first documented by the Kinsey research in the 1940's and 1950's (Bell, Weinberg, & Hammersmith, 1981). The Klein Sexual

Orientation Grid (Klein, 1985), used frequently by researchers to identify sexual orientation in surveys, was adapted by Fritz Klein from the scale first developed by researchers at the Kinsey Institute (Kinsey, Pomeroy, & Martin, 1948). Wanda is expressing a contemporary understanding that sexuality within one individual may range from homosexual to heterosexual depending upon many different factors. Wanda also comments positively upon same-sex marriage and that she does not adhere to the fundamentalist Christian teaching that homosexuality is deviant and sinful. Foucault (1995) traced the origin of the belief that homosexuals are deviant back to 18th century France. A young boy was “caught” and from that incident the belief that homosexuals were deviant was born (Foucault, 1995). It did not matter that homosexual behavior continued (as it always had); once the proclamation of “deviant” had been made, it stuck. In that incident the fluidity of sexuality, that boys and girls, men and women could be attracted to opposite sex or same-sex partners; and that sexual pleasure or sexual union could occur outside of opposite-sex relationships; was then considered deviant. The proclamation did not change sexual behavior, but the term deviant colored the beliefs and attitudes of 18th century Frenchmen. These attitudes then were exported to the New World and incorporated into religious beliefs and attitudes. When the Puritans and other New World explorers observed native men and women in same-sex relationships, they, too were labelled “deviant.” More conservative Christian denominations added their own misinterpretation of the Bible regarding gender, sexuality, and sexual behavior to continue in the New World the labelling of homosexual behavior and relationship as deviant.

Bill, however, confirms the research from Savin-Williams (2005) that high school students today “just don’t care [about gender or sexual variance] as a requirements for interaction.” In addition, Sally believes that “people should do what makes them happy.” Bill and Sally express a “live and let live” attitude where even in the midst of intense culture wars between conservatives and progressives, Christians and non-Christians, gender and sexual variance are just not that big of a deal. Statements by Linda, Wanda, and Sally seem to contradict the *laissez faire* attitude. Linda says she doesn’t care about her students’ sexual orientation, Sally wishes she did not have to use the alphabet soup (LGBTQQIA; lesbian, gay, bisexual, transsexual, two-spirit, queer, questioning,

intersex, ally) to identify sexual minority students, and Wanda doesn't think her students' sexual orientation is her business. These attitudes seem to indicate a subtle form of sexual prejudice similar to color blindness. Color blindness is when Whites say, "I don't see color." It is a discounting of the importance of skin color. It is a microaggression. Just as African-Americans, Native Americans, Middle Easterners, Asian-Americans and others want to be seen by others—gender and sexually variant children, youth, and adults want to be seen. As Savin-Williams (2005) has found, these youth do not want to draw dangerous attention to themselves; but at the same time, a positive teacher-student relationship is correlated with positive student outcomes.

1B. Making school a safe place

One of the narratives around school bullying related to real or perceived gender or sexual variance is that school *should* be a safe place for *all* students no matter how different they are from the heterosexual, White norm. The safety of each student is paramount. For Frank, however, school was *not* a safe place. In spite of his father being a public school teacher, and he and his brothers being involved in traditional male activities (sports), Frank was bullied by peers and dismissed by teachers, coaches, and administrators. Contrary to Frank's experience in public schools, Sally communicates firmly that she will make sure that the future teachers in her school will be respectful and considerate toward *all* students. Ellen suggests that one way of making gender and sexually variant students feel welcomed and a way of educating the heteronormative majority is by including gay characters in the curriculum.

Adults behaving badly: gay-bashing is not important

The survey data indicated that there are conflicting beliefs and attitudes toward sexual minorities, and these conflicts can lead to inappropriate behavior by heterosexual and non-heterosexual students, as well as supervising adults. Frank's stories of administrators ignoring bullying in middle school and high school are countered by Sally's beliefs in her own agency.

Frank was bullied almost continuously throughout his middle school and high school experience. We will turn to Frank's experiences several times, as he is the only non-heterosexual participant. Frank is a pre-service undergraduate in English education

who, at the time of his interview with me, had completed his Block 1 (early field experience as a teacher aide in a K-12 classroom) semester. His father is a high school teacher, and Frank returns to his father's high school in a neighboring state for professional development events to contrast and compare what he is learning at MidCountry with what his father learns as a professional educator. Frank's stories represent how difficult K-12 public school experiences can be for sexually variant students.

Although Frank knew as a young child that he was gay, he did not come out to his friends until the sixth grade.

Frank: I was just starting the sixth grade and I finally had a group of friends that I thought that I could confide in. It was four boys and they came over for my birthday. And I had confided in one of my friends, who he and I were very, very close, that I at least thought that I was bisexual. So I had told some of these friends at my birthday party, thinking that they would respond as well as he did. And they didn't because, you know, sixth graders always respond like you think they will, right?

Frank: And it came back. We started -- we had already started school and it just -- I was working with the seventh grade football team as a student manager. My brother was on the team. And so I was doing some of those things. And, I mean, the bullying was relentless. I mean, they -- I -- people wouldn't talk to me in the hallways. People wouldn't sit with me at lunch. People wouldn't talk to me in band. I couldn't play sports. It was ridiculous. And they would say things in the lunch room. I remember reaching across the lunch table and grabbing a kid by his collar at one point because he wouldn't stop. And then -- I mean, I got in trouble for that. But when I explained my situation and what he was saying, it was, well, you just need to learn to deal with that; he didn't do anything wrong. And that's when I --

Jo: That was from a teacher or?

Frank: That was from the principal.

When Frank's frustration with the unrestrained bullying resulted in his grabbing a kid by the shirt collar, the principal responded by telling Frank he would just have to learn to deal with it, rather than investigating what was actually going on. We can agree that Frank may not have handled the lunchroom situation appropriately, and we can also agree that the principal did nothing to stop the perpetual bullying of Frank by his classmates in telling Frank that he, Frank, would just have to learn to deal with it.

The story that most demonstrates adults behaving in a way that contributes to school not being a safe place for sexual minority youth occurred on a band trip to Chicago between Frank's junior and senior year.

And then my junior year went really well. I didn't play football in high school....I was really involved in, like, speech and theatre and band and choir...We actually went on a band trip and -- to Chicago -- the summer between my junior and senior year, which is when things really started to kind of hit me that people are nice but they're not always accepting. [To get to] Wrigley Field we had to drive through the gay bar district. And so we drove by it and the entire bus, I mean, gay slurs, making fun of these people. I mean, it wasn't -- and it wasn't even [that] bad, [but]....they were yelling all of these things. And a few of them had been yelled, like, in my general direction, but nobody, like, said my name. But I was -- I mean, I was extremely offended. And all -- I had [six] -- [six], our superintendent, our principal, and three teachers and a chaperone, all at the front of the bus. Nobody felt the need to say anything. Nobody. So, about halfway through somebody said, "Don't get out of the bus. You'll catch it." And so I stood up and I just screamed and I just yelled at these people that the gay -- that the people outside of that bus were people too, you don't know anything about their lives, how dare you judge them. And they all knew that I was gay. They all knew that I was on that bus. I mean, they're not stupid. And the principal turns his head and looks at me, doesn't say a word. And we stop the bus and we get off at Wrigley Field. And I got out of the bus and he asks -- I mean, he pulls me aside and says, "What was that all about? That was very inappropriate." I kind of look at him and go, "You know, it's really sad that I had to take that action and that nobody else felt the need to stick up for me. I'm really tired of teachers not only condoning it but participating in it." And he goes, "Participating in what?" I was like, "The gay slurs and all of those things that those people were saying." He goes, "Oh, so it wasn't anything important," and he walked away. (Frank)

Frank states that there were six supervising adults on the bus, including his school principal, and not one adult stopped the gay-bashing. In addition, when Frank spoke directly to the principal about the bus incident, the principal dismissed Frank's concern. It could be said that Frank did not handle the situation appropriately by yelling at his classmates; yet the lack of attention by the supervising adults exacerbated Frank's frustration.

Another pre-service participant, Sally, who intends to become a principal in the future, shared a story about a university undergraduate's use of the term, Gay-Hawk. Even at the university level, school may not be a safe place because of the sexual prejudice of other undergraduates.

We were at a [football] game this year. And an acquaintance of one of my friends started talking about somebody being gay. I stopped him from talking about that

person that way....I was brought up as a [MidCountry] student that you don't haze other people. My friend used the term, Gay-Hawk. I turned to him, and I said, "No, you do not say that." You are not using gay correctly. You are using it as a derogatory term. That is not okay. Especially with my bisexual friend standing right there! So of course I go into protective mode instantly. Incorporating gay as a derogatory term into the Jayhawk term is not okay. Don't be saying that!....My acquaintance who was standing right next to me said ... He said something along the lines of he meant gay in Gay Hawk as something that was wrong or disgusting ... and I turned around and said, "You need to pull your head out of your ---." I was really upset. I was just so mad. I know he is very conservative, but still this was wrong. (Sally)

When I quizzed Sally on how she would respond to bullying as a future principal, she assured me that as a principal, she would address the issue.

I would talk to them. I don't know exactly what I would say. ... I wouldn't go as far as to say, "you can't say that" but I would explain that ... if it is serious enough and it is causing a negative classroom environment ... I would tell them, "It's not okay... Teachers are role models." Teachers spend more hours a day with their students than students do with their own parents. So if a teacher is biased and makes fun of other people, your students are going to do that, too. That is not okay.

When I pressed Sally just a little more about her future role as a principal, she expressed confidence in rallying parents and the community to support the school board in having a formal bullying policy.

Jo: So I am guessing you would have a bullying policy in your own classroom?

Sally: Oh, definitely. I mean good clean fun ... like making fun of someone's shirt ... is one thing ... where it's not necessarily hurtful. Like humorous banter ... that is okay. But when the joking goes across the line of hurting other people's feelings then that's not okay.

Jo: One of the implications of what you said is that if you are the principal, you would make sure that there was a policy in your school handbook about bullying ... and make sure that it addressed sexual orientation. That is what it sounds like to me.

Sally: oh yes absolutely

Jo: What if the school board objected to having a policy ... I am thinking off the top of my head ...

Sally: I would fight it. I don't know the steps but I would fight it if the school board did that. I would get support from parents, from the community and fight for it. Schools should be a place where kids are not worried about coming to school.

Sally went so far as to advocate for zero tolerance, a very controversial subject in school policy (APA Zero Tolerance Task Force, 2008; Hurst, 2005; Mayo, 2014, p. 69). I asked Sally what she would do if the parents didn't want a zero tolerance policy.

[O]h my goodness I don't know but that is ... I just don't know I don't know where to go with that. It's not my experience. My experience is that the parents in my [K-12 public] schools supported the zero-tolerance. I would try to convince them by saying you know what if your child was in this position where they were being bullied then what would you want me to do about that. I would try to convince them that they would want to protect their child. In the same way you want to protect the other children. (Sally)

Sally provides a counterpoint to Frank's experiences. She will behave differently from the teachers, coaches, parents, and administrators who failed to provide Frank with even a listening ear.

Unfortunately, adults behaving badly is a common theme in the research that focuses upon school bullying because of real or perceived gender or sexual variance. GLSEN reported that of the students who were victimized, 62% did not report the incident to school authorities because they were afraid of a backlash (2010). Of those who did report the incident, 34% reported that nothing substantive was done. In the *Nabozny v. Podlesny* case (1996), each of the administrators in that case left the state of Wisconsin and all of them found employment in school districts in other states. Not even a successfully defended bullying case resulted in the administrators not being employed again in a public school. Under the thrall of heteronormativity, neither teachers, nor coaches, nor parents, nor administrators will step outside their own socialization to consider the multiple identities of students.

Fostering an inclusive classroom environment: moving toward more accepting spaces

Ellen is an in-service teacher who has worked directly with non-heterosexual students and who includes sexual orientation in her English high school curriculum. She admits that students today have a lot of issues for which to make informed decisions.

I think that kids today have a lot of... issues that they have to become comfortable with. From gay and lesbian, and bi, and transgender there's just a myriad of things that they have to decide for themselves. So our society is growing beyond the stereotypical male/female identity. Kids have a lot that they have to decide. (Ellen)

Ellen is careful not to put her own values onto her students.

I feel like I really have to balance my own personal opinion with the community that I am in. We have a teacher who's... it's maybe her second year at [Ellen's school]... her first [teaching] job, who has gotten into arguments about the gay and lesbian and how you need to accept that community. And she has gone so far as to say, "No, you're wrong, these are the reasons why," and she has gotten into a verbal argument with students.... While I can appreciate where she is coming from and that aligns with what I feel, I also feel that my role as an educator is not to have a confrontation with students. So I do not allow words like, "Gay," "Oh, that's gay!" I don't allow that in my classroom, but I am also not going to fight with a student and say, "I am right, you are wrong." I wish I could, but I don't feel that that is my place as an educator to necessarily go in and dictate my values. (Ellen)

Sally adds the following:

I just think that for those of us in teacher education I believe that we should expect these issues to come up, and we should be expected to know how to respond to them. I'm not sure that we are being prepared in our coursework to respond to these issues but I'm also not sure that we can be fully prepared. (Sally)

How are pre-service and in-service teachers trained to foster an inclusive classroom environment? The Danielson Framework (Danielson, 2007) which is used in many teacher education programs contains a classroom environment component which becomes part of the observations and the portfolio for evaluation of teacher competence. However, it is difficult to teach what you don't know; likewise it is difficult to foster an inclusive environment if you don't know anything about gender or sexual variance. In relation to pre-service teachers, if the cooperating teacher knows nothing about gender or sexual variance, the pre-service teacher who *does* notice issues may find themselves in a precarious position with their student teaching supervisor for questioning the environment of their cooperating teacher's classroom.

Treating all students equitably: like any other person

Kyle is a pre-service Agricultural Education undergraduate who at the time of his interview was finishing his content electives before applying to the professional teacher education program. Although he is not as comfortable as Diana about having sexual minority students in his classroom, he does believe it is important to treat all students equitably.

I guess more along the lines that it's just really more in helping anyone no matter whether they're a different race or a different orientation because they can still be

of use towards anything. I mean, you've got actors that have done so well even though because of their orientation and other positions. I mean, even there has been some positions where they get certain people that have that orientation because of how well they are with different skills that are obtained. (Kyle)

Kyle states that he believes all students should be treated the same, but in other statements he indicates his discomfort with gender or sexually variant students.

- The silence of supervising adults (principals, teachers, coaches, parents) gives permission for bullying to continue unquestioned and unabated. (Frank, 1B)
- Hazing others by the use of derogatory words is just wrong. (Sally, 1B)
- If a teacher is biased and makes fun of others, their students will do that too. (Sally, 1B)
- Schools should be a place where kids are not worried about coming to school. (Sally, 1B)
- Society is growing beyond the stereotypical male/female identity. Kids have a lot that they have to decide. (Ellen, 1B)
- I don't feel that it is my place as an educator to necessarily go in and dictate my values. (Ellen, 1B)
- I want my students to know that I care about them more than just as my student but as a person as well. (Diana, 1B)
- My hope is that we're continuing to move towards more and more accepting spaces for everybody. (Wanda, 1B)
- I just think that for those of us in teacher education I believe that we should expect these issues to come up, and we should be expected to know how to respond to them. (Sally, 1B)
- Sexual identity development issues may preclude doing academic work. Sexual minority students may need time to figure things out and get back on track. (Ellen, 1B)
- Teaching involves all students, no matter their skin color, ethnicity, gender, or sexual identity. (Kyle, 1B)

Figure 5.2. Beliefs and attitudes that inhibit (or support) making school a safe place

In the current school safety narrative, gender and sexually variant students are “at risk” and need to be protected (Payne & Smith, 2012a, 2013). In Frank’s case, however, Frank needed protection from teachers, coaches, administrators, parents and other students. However, Frank protected *himself* through equivocating to his friends about having a girlfriend, through proving his masculinity over and over again in sports, and in just putting up with unfair and seemingly intentional discrimination by students, teachers, coaches, and administrators. In addition, as far as Frank knows, there is still no policy at

any of his schools related to harassment or violence against sexual minority students. From Ellen's experience students coming out and students coming to understand their gender identity results in academic challenges. Frank was fortunate that he was able to maintain academic success within a discriminatory school environment

Sally speaks against hazing, against teacher biases, and she speaks favorably toward safe schools. Sally also suggests that teacher education students should expect discussions of gender and sexual variance in order to be prepared for sexual minority students in their classrooms. While Wanda hopes that society is moving toward more accepting attitudes, Ellen cautions teachers against dictating values to students, and Diana wants her students to know she cares for them as a person, not just as a student. These four participants seem to agree that schools should be a safe place for *all* students.

1C. Expressing misconceptions regarding gender and sexual variance

Two participants, Kyle and Nancy, expressed misconceptions regarding gender and sexual variance. In addition, some participants were exposed as children to misconceptions about gender roles and norms. The current understanding of sexual orientation supports the science of homosexuality (Balthazart, 2012; LeVay, 2011) where sexual orientation results primarily from pre-natal hormones and/or hormonal influences just after birth. While gender is considered to be socially constructed and performative (Butler, 1990), evidence exists pointing to the pre-gay child who pushes the gender norms (Balthazart, 2012; LeVay, 2011). However, the heritability of sexual orientation, that is the average probability that a trait is inherited has been estimated to be less than 50% (LeVay, 2011, p. 164). What these findings suggest is that although hormonal influences are strongly evident, societal norms and social context also play a role in the sexual identity development. The accounts in this section will add depth and specificity to our understanding of how discourse creates regimes of truth (Foucault, 1995); that is, what is said becomes "true" when not questioned critically.

Believing in choice: it is a decision

I asked each participant to share with me their understanding of sexual orientation. Kyle contributed his beliefs about sexual orientation.

I-, to me it's really a decision on your own. I mean, they keep on changing it saying, "Well it's genes that does it. Well it's the environment". To me it's kind of like both factors that determine, because I mean, usually-, I find it I associate it more with single, families with only single kids and such. (Kyle)

Even though Kyle recognizes from his background in animal science that characteristics express themselves through both genetic and environmental influences, he then states that a non-heterosexual orientation is associated with "single families with only single kids"—a misconception. There is no evidence that sexual orientation has anything whatsoever to do with parents or family dynamics; sexual orientation is primarily determined biologically (Balthazart, 2012; Levay, 2011). Therefore, the science of homosexuality as we understand it today does *not* support the misconception that sexual orientation is a choice or a decision. However, the idea that gender and sexual variance is a personal decision or choice *is* consistent with the traditional heteronormative American values that are embedded within White supremacy.

Disrupting class: gay boys always have something to say

Kyle has other concerns about having sexual minority students in his classroom. In another part of his interview he mentioned that he has had interactions with young gay males on campus who always seemed to need to say something. I probed a little more into Kyle's attitudes toward sexual minority students.

I would respond [to having sexual minority students in my classroom] in the same fashion that I would [for any other student?]. It would just be different depending upon what attributes are being displayed, as well as activities. Just like with me, you know, if I were an employer I wouldn't mind hiring one as long as they're not hitting on me, or making where they're definitely one, you know, as far as activities, but you know, the voice is fine. I wouldn't have a problem. (Kyle)

Kyle is saying that if a boy had a higher voice, like he does, he would have no problem with that. But Kyle also uses language to distance himself from his future student by saying "if I were an employer I wouldn't mind hiring one"—as if accepting a sexual minority student into his classroom is some kind of favor he will bestow as long as they behave properly.

Underneath Kyle's comments, I believe, is fear of the Other based upon his misconceptions about gender and sexual variance. To be fair, however, Kyle at the time of the interview had not entered into the professional teacher education program. He had

not yet taken Foundations of Education or the one hour required Multicultural Education course. Hopefully, Kyle's professional teacher education program will cause him to question some of his stereotypes about gay men, in particular, so that he does not reproduce his misconceptions in his future classroom.

Having to do with how you were raised: having good heterosexual role models

Kyle and Nancy both incorrectly attributed environmental factors to sexual orientation. While Kyle has not entered into the professional teacher education program, Nancy taught for a number of years as an elementary educator, and served briefly as an elementary administrator. Her lack of knowledge appeared to be a result of lack of education in her original teacher education program because at the time of her interview she had completed no courses in multicultural education in her graduate plan of study at MidCountry, and none of her original teacher education courses addressed gender or sexual variance.

Nancy admitted that she does not know how to talk about gender variance or sexual variance to elementary students and was fearful that parents would sue a school where an elementary administrator addressed these topics.

The problem with this whole line of questioning is that undergrad students are being told that if they approach touchy subjects they can be sued. Our undergrads are told that the students will twist their words around. And in our undergrad courses we teach about school law. Here's what you can say. Here's what you can't say. (Nancy)

When I asked Nancy to clarify what was taught in School Law, she had no additional comments. When I questioned Nancy to what undergraduate students she was referring, she said that MidCountry undergraduate students were telling her their fears. It appears to me that Nancy was expressing her own fears resulting from her lack of education about gender and sexual variance.

Nancy's misconceptions were evident when asked how she understands sexual orientation. Nancy attributed the home and family environment with the cause of variance in sexual orientation.

I think it has to do with the way you're brought up and with the way you were taught. I don't think you can rule out nurture versus nature. But I'm not sure where the balance is in terms of the line between heterosexuality and homosexuality. In my family I had good examples or models of heterosexual

relationships and I think that influenced me as well. For me homosexuality doesn't feel right. It doesn't fit for me at all. (Nancy)

Nancy understood that sexual orientation is about attraction, but then she also claimed the importance of “heterosexual role models” as a reason she is heterosexual. This was a misconception. The majority of non-heterosexuals are raised by heterosexual parents. There is no evidence that the sexual orientation of parents or any quality of family life influences an individual’s sexual orientation (Balthazart, 2012; Bell et al., 1981; LeVay, 2011).

Continuing with Kyle’s responses, he stated again that he believes the family environment has an effect on sexual orientation.

Cause I don’t really find it with one’s that actually have maybe two or three [children] and such even though through the cycle, having more kids more estrogen is put into the uterus. ... I kind of find it more of an environmental effect based upon how you’re raised. It’s just pulling at the facts is all that I’ve gotten so far as far as coming from the nature part. (Kyle)

Despite his understanding of genetics and his familiarity with some of the research on homosexuality, Kyle then stated that he believes environment (“how you’re raised”) is the most important factor, as well as single families with single children (see above).

These misconceptions, that sexual orientation is a choice and that being gay has something to do with how you were raised, arise from the dominant heteronormative paradigm that drives American culture. It is not really a surprise that two participants shared these misconceptions. However, it is worrisome that these misconceptions are held so persistently by a future K-12 teacher and a future university professor.

Behavior of pushing gender norms questioned

Other instances of miseducation were expressed within the stories of my participants as they interacted with other adults in regard to gender or sexual variance. My participants recognized some of these misconceptions themselves and shared them with me.

The most disturbing story I heard was from Linda. An elementary teacher behaved in a discriminatory way toward a group of students when Linda was in a mentorship program sponsored by her high school. Linda was a high school student teacher aiding in a second grade classroom at the time.

I taught Spanish for my mentorship program and we were gonna do, um, Valentines in Spanish. Um, they were going to make Spanish Valentines for another class. Um, and I remember the teacher, when we were planning the lesson; cause I wrote the lesson but then she, you know, obviously had final say. And, um, she prohibited me from teaching them any words for love because she said there were, um, like there were – and I don't know if it was heterosexual or homosexual or whatever – but there were students already, like, trying to form dating relationships in, like, 2nd grade. (Linda)

Another participant shared another story about gender play that helped me wrap my head around this idea and do some additional research myself.

--in our neighborhood, you know, my neighbors would come to me, we were all kind of stay-at-home moms, our husbands were just starting out. And we'd all consciously made the decision to live in little, tiny houses and raise our kids in the neighborhood, and they would come to me, I remember once specifically, one of my friends came to me and said, you know, "My son went in my closet, got out my pantyhose," you know, and she was just upset and alarmed and shocked, I said, "That's just normal," you know, [laughter], you know, "Who knows what will come of that? But that is just what kids do." You know, "And he is your basic boy, you know, he's a young man," but that said, I also, because we have friends who are lesbian and have raised a family together, I have been aware that my children might, you know, have those propensities and just sort of been waiting to see. (Lindsey)

Lindsey normalized for her neighbor the gender play of the neighbor's son who, it turned out, is heterosexual. Another participant, Kaitlyn, emphasized the role of gender policing in K-12 environments, especially for girls.

I pushed the gender boundaries a little bit when I was young. I was definitely what they called a tomboy. Being that I had three brothers, that was kind of, I don't know if that's my personality or if it's because I was raised with three brothers but I hated dolls. I hated Barbie's even more. I liked basketball. And I remember in sixth grade I wanted to play basketball instead of jump rope and two of my friends that were twins said that I was too much of a boy or something to that effect. That was in sixth grade. That was probably—only the boys played basketball and the girls jumped rope on the other side of the field. So I would always try to play basketball. (Kaitlyn)

Kaitlyn pushed the gender boundaries by playing sports that the girls thought were too masculine, but playing sports in sixth grade did not change her sexual orientation.

- Being gay is a personal decision. (Kyle, 1C)
- Gay children come from single mothers with one child. (Kyle, 1C)
- Sexual minority students will be disruptive in the classroom because they have a need to draw attention to themselves. (Kyle, 1C)
- If I were an employer, I wouldn't mind hiring one as long as they weren't hitting on me. (Kyle, 1C)
- If elementary teachers approach touchy subjects with their students, they can be sued. Undergraduate students are told that students will twist their words around. (Nancy, 1C)
- In my family I had good heterosexual role models, and I believe that influenced me to be heterosexual. (Nancy, 1C)
- I believe that being non-heterosexual is a result of how you were raised. (Kyle & Nancy, 1C)

Figure 5.3. Expressing misconceptions regarding gender and sexual variance

Three belief systems seem to underlie Kyle's and Nancy's misconceptions: (1) homosexuality is a choice, (2) homosexuality is the result of the environment in which a child is raised, and (3) fear of the gender or sexually variant child. Bell, Weinberg, and Hammersmith (1981) tested the idea that homosexuality was caused by sexual abuse or early sexual encounters and found no evidence to support that hypothesis. Balthazart (2012) and LeVay (2011) independently reviewed the research around choice and environment as well. Each came to the same conclusion that homosexuality is associated with pre-natal hormone levels. There may be some choices to be made about when to come out, how to come out, who to tell, etc. but these are choices made in the process of coming out. Parents who disown their children, put them out of the home, or subject them to conversion therapies, typically do not produce heterosexual children through their interventions, although they may produce in their children life-long emotional and psychological scarring.

Underlying a belief in choice and in environment is fear of the homosexual. In other words, if sexual orientation is a choice, then why am I heterosexual? This line of questioning then leads to, "Am I heterosexual?" "How do I know?" "If sexual orientation is fluid, how will I identify someone else's sexual orientation?" The level of uncertainty in these questions evokes fear when there is a lack of knowledge. When there is a lack of knowledge, stereotypes will suffice. What the pastor claims from the pulpit without a smidgen of evidence will suffice. It is easier that way.

Another fear is the fear of discussing, teaching, or acknowledging sexuality among elementary students. Payne and Smith (2012b) have provided professional development to teachers in the northeastern U.S., and they have witnessed the fear elementary teachers and administrators experience with issues of gender and sexual variance. The elementary teacher's fear of gender variance is linked with her fear of homosexuality. The fear extends to having to discuss gender or sexually variant students with the parents. Elementary teachers believe that it is the parents' responsibility to teach their children sex education. This fear of sexuality spills over into fear of parents who need accommodations for their gender or sexually variant child. Decisions about what the child may wear to school, which bathroom s/he will use, which gender-structured line will s/he join—these decisions become a source of contention between parents, teachers and administrators.

The greatest fear, however, is the fear of deconstructing the gender and sexual norms that are reproduced in the elementary school building. The safety narrative can be used to deflect critical assessment of ways that heteronormativity is reproduced by making sure the gender or sexually variant student is monitored. Surveillance of the child by teachers, reporting his/her whereabouts to administrators, making sure that s/he is "safe" at all times becomes the preferred action over and above critically analyzing all of the ways that school culture marginalizes that child. For Kyle and Nancy it seems that their misconceptions have protected them from having to question more carefully their own lack of knowledge about gender and sexual variance.

RQ2: Experiences with Sexual Minorities

2A. Friends and family providing a context for understanding societal discrimination regarding gender and sexual variance

In this section I will attempt to make sense of how my participants benefited from affiliation with non-heterosexual friends and family members. Five participants reported having non-heterosexual friends in high school. Eight participants reported having adult non-heterosexual friends. Four participants reported having at least one non-heterosexual family member. In addition, some participants had practiced with their straight friends intervening in inappropriate and pejorative uses of language, such as "gay" or "faggot."

Only two participants did not have as a child, and do not currently have as an adult, non-heterosexual friends, which is curious since they self-selected (volunteered) to participate in this research. Kyle, with no non-heterosexual friends was teased in public school and by his family members for the higher tone of his voice. Nancy, with no non-heterosexual friends appears to have a lot of fear around *the idea of* having to work with children questioning the gender binary and with parents of elementary children who might be pushing the binary gender norms.

Challenging others about their language, or referring to gay people as stupid or lame or dumb

One of the ways that discrimination is perpetuated is through name-calling. At least two of my participants shared experiences where they had to challenge their heterosexual friends in the use of inappropriate language. Sally has gone toe-to-toe with a friend who inappropriately used the term, Gay Hawk, at a football game; and she is sure and certain that as a future principal she will also go toe-to-toe with parents and a school board regarding bullying policies that include gender and sexual orientation.

Kaitlyn instructed her college-age friend, who was using “gay” and “faggot” indiscriminately and pejoratively, to use different language.

I had a friend who would say gay and faggot and I’d say don’t say that. And he’s like why does it bother you so much? I said ‘cause it could be offensive. It’s not a word to use because you’re using a word that describes a certain group of people in a derogatory way. And he’s like no, I don’t mean the gay people. I know you don’t mean the gay people. That’s the point. If you’re referring to the gay people, then you could use the word gay. But you’re not referring to that group of people.

You’re referring to stupid or lame or dumb. And by proxy, you’re referring to that group of people as stupid, lame, or dumb. And he was resistant. He kind of fought me on it and we had a long conversation about it. And he’d stop saying it around me and every once in a while it would slip, playing a videogame or something and I’d say don’t say that. And he’d kind of laugh. Oh yeah, yeah, yeah, change his word.

And then this was probably two or three weeks ago, I was watching a movie-, what movie is this? You should watch this clip ‘cause we had almost the exact same conversation that the movie was having and it was about using the word gay or it might have been faggot, one of the two. And he goes that’s the exact same conversation we had. And then a couple days later he came to me and goes it just clicked, like I get what you were saying. And so I think he’s changed his vocabulary. (Kaitlyn)

Kaitlyn used her friendly influence to instruct her heterosexual friend in a more appropriate use of language. She did not accept his excuses for not taking her seriously; in the process, he eventually changed his attitude and his vocabulary.

Challenging discriminatory religious attitudes: this is wrong

For two of my participants, having gay male friends has provoked their own questioning of religious teachings regarding homosexuality. For Wanda, her high school boyfriend who came out caused her to question what her church was teaching.

So, I felt-, before and after he came out to me, I felt very protective over him. He was one of my very dearest friends, and so it sort of genera-, that generalized for me into a general kind of like defensiveness about anybody making any kind of comment. Like, “Oh, that’s so gay.” Or, you know, all the stupid things that high schoolers say. And I remember a moment where I really felt that defensiveness to stand up for him. And I realized, like, this is-, that was a very, like, true, strong feeling for me, I really felt like, “This is wrong.”

And that was the moment where I realized, “This is so different. I really feel like this is an okay and just fine part of Matthew, and people need to leave him alone about it. How does this line up with what I’m being taught in church? If I wanna support him, and him to be loved and be fine and not be stressed about stuff, my church is saying that the lifestyle he’s living is sinful and wrong,” like, those years in high school were very tough on me in terms of trying to come up with a way to resolve that conflict between my church life and my friendship with this-, and with both [her high school boyfriend who came out] and with all my other friends who had varying degrees of stress or not with coming out. (Wanda)

Upon reflection, Wanda decided that she would stand up for him in spite of church teachings. Wanda’s relationship with Matthew helped her to understand what it was like to be discriminated against, and she decided to stand up with and for him.

Linda’s gay seminarian friend faces the conflict between his same-sex attraction and his seminary’s expectations of marriage on a daily basis.

He’s actually been fired from one church because of his, um, orientation. He keeps a blog that he calls, um, Gay and Evangelical, and if you would Google it, you would probably greatly enjoy some of what he posts. But, um, the church found [out]; he didn’t tell them about the blog which was probably mistake number one, um, because they found it and, and he is not an anonymous blogger so very easy to figure out that it was him, um, and so he was fired for that be-, I think mainly because of the title. Like, they; my perception of what happened is that they read the title and didn’t read the blog itself and didn’t ask him how he deals with it. And so when you see the title Gay and Evangelical, I think the automatic assumption is practicing that lifestyle, um, both of those lifestyles

simultaneously. Which is not what he does and so they made assumptions and they got upset and they fired him. (Linda)

For Linda, her friendship with this conservative, religious gay man has reinforced her own search for authentic spirituality that meets her needs, but she also recognizes the daily conflicts between her friend's seminary teachings and his same-sex attraction.

Linda's friendship with this evangelical gay man raised her consciousness in regard to the employment risks of being "out" even if a gay man is celibate.

Challenging heteronorms, or who am I going to date

Three participants were challenged to question their own assumptions about gender and sexuality through friendships with others. When Calvin was an undergraduate at MidCountry, his apartment neighbors were two African American gay men. Calvin and his friends spent a lot of time together. During this time, Calvin learned a great deal about the intersection of race and sexuality.

And then I went home that night and I remember this guy's name was Tim and I said I've just got to ask you something. Are you and Larry, are you gay? And he goes, well, yeah. You didn't know that?

And I thought what an idiot I am. I had never even caught onto that. And we hung around for the next year or two quite a bit, I did, but a matter of fact, the one guy, I am convinced, I graduated a year later, but I remember the one guy either won or ran for student council president right after I left the university. And I always laughed about it because he was African American and gay and I kept thinking are they kidding, but I'm pretty sure he did run and win.

Yeah, then of course, and this is 1973 or so and there was -- probably the only African Americans on campus were basketball players, football players and this guy, I think, I think, you know, really for the most part because I had a roommate that was a football player for Mississippi and he always made the comment that, you know, [the football player] is the Black guy from Mississippi and people were giving him [fits] for dating White girls. (Calvin)

We can speculate that Calvin's friendships helped him be more accepting of his younger brother, and we can speculate that these friendships also prompted Calvin to include sexual orientation in his psychology curriculum as an in-service teacher.

Kaitlyn's schoolmates teased her for playing basketball instead of jumping rope with the other girls.

I pushed the gender boundaries a little bit when I was young. I was definitely what they called a tomboy. Being that I had three brothers, that was kind of, I don't know if that's my personality or if it's because I was raised with three

brothers but I hated dolls. I hated Barbie's even more. I liked basketball. And I remember in sixth grade I wanted to play basketball instead of jump rope and two of my friends that were twins said that I was too much of a boy or something to that effect. That was in sixth grade. ... only the boys played basketball and the girls jumped rope on the other side of the field. So I would always try to play basketball. (Kaitlyn)

In pushing the gender boundaries, Kaitlyn was breaking the rules of heteronormativity. Girls jumped rope and played with dolls, and boys played basketball. When Kaitlyn chose to play basketball, she was going against her childhood friends' understanding of being female.

For Linda, she and her college friends imagined what it would be like to form partnerships of convenience in order to have children and raise them together. Linda is not "bothered" by homosexuality, and she and one of her best friends have considered such a partnership.

Um, so most people just sort of assumed that [her college] would be very [conservative], but it was so liberal when I was there and it still is. Um, which I think throws a lot of people because you tell them that you went to [her college] and you had, like, X number of gay friends there and they're like, "Why were they there? Why would go there if you were," um, but it's not that kind of climate at all. Um, my, one of my best friends there has since come out. I think, again, we all kind of suspected it, but you know, has since come out. And, you know, we would – fully knowing this about her – we would joke that I was going to marry her and then; and I'm straight. Like, I've never identified that way but it just doesn't, I don't know, it just doesn't bother me. It's, I don't feel threatened by it. Um, or no, it was, I was gonna marry somebody rich and famous – I don't remember who it was – first and take all his money and then I was gonna marry her cause then we could run away to, you know, to somewhere tropical. ... Um, I don't know. It seemed like a genius plan in college. ... Well, even right now; like, I am [in a committed relationship] but it's not good. So, you know, even now, like, my friend Shirley who is also straight, she and I joke about; well, I think she is very serious about, my leaving [her current partner] and just coming and living with her and we can adopt kids and just, you know, screw all this relationship stuff. (Linda)

Even now Linda considers the possibility of a platonic partnership of convenience in order to raise her children in a supportive environment with other women she loves and trusts.

In Calvin's case, his friendship with Tim and Larry oriented him toward gay male relationships and probably helped him understand his younger brother. Kaitlyn's playing basketball even though her girlfriends found it non-conforming and Linda's speculation

with Shirley of forming a same-sex house in order to raise children stretches their definitions of gender and gender roles. These experiences also raise participants' consciousness around societal discrimination because they made less traditional decisions about friendships and behavior.

Coming out not accepted well

Within the expectations of heteronormativity, there is a kind of invisibility. If you conform, you are not noticed. If you are invisible, then you cease to be a target for discrimination. Frank struggled throughout his public school experience to conform or to become comfortable with difference. Frank's struggle appears to have opened his awareness to the way other differences alienate public school students. In order to not be noticed too much in elementary school, Frank looked to another boy who was much more "out" for clues.

I remember one boy in particular. We're still -- we're kind of friends. Like, we're Facebook friends. And he's openly gay now and came out about the same time I did. He was probably a little bit earlier, but we all knew when he was fifth grade. Just like I knew when I was in the fifth grade, but he was much more vocal about it. He was very confident in his own skin. I don't know that he really pushed gender roles other than in his speech. I mean, neither one of us dressed in -- like, did the dresses or anything like that, but I know at home I liked to play with mom's makeup or play with dolls a little bit more than boys maybe should. And talking to him over the years, it's kind of he was more open about saying things like that in public. So, I mean, he pushed those gender roles but never showed them to people, but, rather, talked about them to specific groups, which seeing how they -- it alienated him [and] definitely changed how I behaved -- (Frank)

Frank's friend was teased constantly in elementary school. Frank modified his own behavior in order to avoid being teased. When he first attended that elementary school, he had a girlfriend to try and fit into the school culture.

I had made friends with a girl and it just kind of was like, yeah, that sounds like fun, we can do that. And somebody made an offhand comment and so, like, I stopped. And then who -- I became friends with some of those boys later in third grade and they said something about when we first got here we thought you were kind of gay. And I said, well, when I first got here I kind of acted like it, but I'm not like that anymore. Like, I knew -- I've always been very good at knowing what people wanted to here to make sure that I wasn't outcast. (Frank)

By middle school he thought he had a group of friends in whom he could trust.

I was just starting the sixth grade and I finally had a group of friends that I thought that I could confide in. It was four boys and they came over for my

birthday. And I had confided in one of my friends, who he and I were very, very close, that I at least thought that I was bisexual. So I had told some of these friends at my birthday party, thinking that they would respond as well as he did. And they didn't because, you know, sixth graders always respond like you think they will, right? ... And it came back. We started -- we had already started school and it just -- I was working with the seventh grade football team as a student manager. My brother was on the team. And so I was doing some of those things. And, I mean, the bullying was relentless. I mean, they -- I -- people wouldn't talk to me in the hallways. People wouldn't sit with me at lunch. People wouldn't talk to me in band. I couldn't play sports. It was ridiculous. And they would say things in the lunch room. (Frank)

However, confiding in his friends didn't turn out as well as he had hoped. Frank never really found a way to navigate the K-12 school culture: having a girlfriend did not exempt him from teasing; confiding in his so-called friends did not exempt him from outright bullying; and he seemed to really admire the friend who was more open and out.

Learning from family members: it is better to stay away

Five participants reported having at least one non-heterosexual family member. Varying reactions by the family included acceptance, trying to “pray away the gay,” and disowning the family member to the point where the family member attempted suicide. For instance, even though Diana's sister is very conservative, her nephew introduced her to two lesbian moms and changed her sister's perceptions of same-sex marriage.

My nephew is friends with a girl or boy who has two lesbian mothers. And my sister ... she actually thought it was cool. Like the way when she ... “I just met the two coolest ladies in the world.” And I've met them, and they really are. And it's interesting. I feel like people have this one mindframe. And until you meet something that's a counterpoint to what you've always been told, or what you've always thought, that you just maintain that same line of thinking. So my dad is not homophobic, but he doesn't agree with same-sex marriages. And he takes more of a biological view, I'll call it, where he says, “Where else in nature do things reproduce ...” and I've actually ... I said, “There are some asexual snails or something out there where they can reproduce with themselves.” So I tried to give him some counter points in that regard. (Diana)

In addition, Diana educated her father, who although “not homophobic” was also not aware of the science behind homosexuality in animal species. Instead of being quiet and acquiescing to her father's misconceptions, she educated her father by providing counterpoints to his opinions.

Susan's uncle is gay and has caused some dissent within the family.

I actually have an uncle on my mother's side who is homosexual and he is out, um, to my family; has been since high school. And my mother was very accepting of it, um, so I've grown up with it so I've always been really accepting of it. Um, and my grandfather was not. Um, he actually at one point told my grandmother it was either, it was either my uncle or him and my grandma said, "Bye," but he didn't leave, so it's just been this, kind of, um, they didn't talk about it around him. He knew but he was very much in denial about it and didn't recognize it. Um, my grandma, on the other hand, is open; would talk to my uncle about partners or things like that so it was just, kind of, something they didn't talk about around him for his own comfort, I guess. Um, my uncle has actually moved back in with my grandma and is taking care of her, so. (Susan)

However, Susan's grandmother has modelled acceptance to the family. From her grandmother, Susan is learning that although leaving the family might have been easier for her uncle, he chose to return home to care for his grandmother. Susan's uncle has not allowed the grandfather's lack of acceptance to keep him away.

Harry has two cousins who are gay. Harry and one cousin attended Catholic elementary school together in a working class town. I asked Harry if he remembered from elementary school any kids, boys or girls, who were pushing the gender roles: dressing differently or being made fun of because of their gender expression.

Actually ... my second cousin, he may have fallen into what you're describing a little bit, but I don't remember him dressing differently. But as far as his interest in the playground and things like that, it wasn't necessarily the same thing that most of the other boys were doing is what I recall. But he was the only one in my grade level, the only student that I recall, that may even be ... he would kind of join in but it was with the guys but I think he wasn't as comfortable so he was kind of on the periphery a little bit. But then there were times that he would, you know, associate and visit with the girls and things like that, so... (Harry)

It appears that Harry's second cousin was quieter than other boys and didn't enjoy boys' activities as much as other boys during elementary school.

Now my second cousin, we went to school together. My first cousin, well, this kind of fits into the story. My first cousin, I played football with him at Emporia State and his brother, Nick, he has since come out. But it's been interesting because I would like to see him again but he doesn't come around the extended family. And I don't think that 's something that; he's very busy. I don't know; I can't tell cause I don't think there's anybody that thinks one, you know, doesn't care one bit, really, you know. I can't speak, say that, but I've never seen that. But he hasn't made it back to the big get-togethers as much as he did in the past. But he lives in [Midwestern city], he's worked in pediatric hospitals, you know, with terminal children and that takes a special kind. I don't, you know. And, but yeah, Nick is ... a member of our family. But he has come out [and] I don't get to see him that often anymore, but I'd like to. (Harry)

Harry's first cousin doesn't come home often and appears not to have a close relationship with the rest of the family. When he does return to their hometown, he does not bring his partner. Harry does not think the family would have a problem.

As near as I can tell. But that's not to say that he doesn't. If there's a death in the family or things. Or last time my sister came back cause they're the same age and so they get along pretty well because that's just how; there's just groups when you have a family that big. You kinda, you kinda; there's an age group. I mean, my sister's four years younger and Nick is closer to her age. And I've got to talk to him at weddings and funerals but our big Thanksgiving dinner, he hasn't been able to make it back. But I don't know if that's by choice because he's letting people that have children and families and things like that. I don't know. (Harry)

About Harry's first cousin there is little information but a lot of speculation. He only returns home for funerals and weddings, but he doesn't bring his partner home. This is the power of societal discrimination.

Calvin's mother had three boys, and the younger brother is gay. There is very strong evidence that when a mother has more than one son, the chance of the next son being homosexual increases (Balthazart, 2012; Levay, 2011). Both Calvin, the middle brother, and his mother remained close to the younger brother, but the father kept his distance. Unfortunately, Calvin's brother died before the father could reconcile.

Yeah. Oh, yeah, he was 42 when he died of a heart attack. As a matter of fact, it wasn't long after I got out of college, he would just -- he never went to college, but he was like 18, 19 and he did the big Christmas I'm going to announce to the family. He had moved to California because he didn't want to live in the Midwest. He didn't want to be around that. He moved to West Hollywood.

He was an actor and the whole bit and he was very active in West Hollywood. I don't know if you've ever been out there. It's very -- I spent a number of different times out there visiting him, but he was the president of the West Hollywood Softball League, he played in the Gay Olympics in softball, like in maybe 1996, 1998, somewhere around there.

He was extremely active in their AIDS program. He was in AA and had his own little chapter of gay lesbian AA group, which I always thought, for an anonymous group, you sure are -- I used to tease him, you're [limiting] and he goes, well, we don't know. Well, I guess you don't.

But he was just a hoot, wonderful human being and that's as close -- I don't remember any other family member ever. (Calvin)

I asked Calvin how his family responded to his brother.

My dad never knew. He never told my dad. My dad died not knowing. My dad never acknowledged it and we never told him. I am sure he always knew. I am

positive he always knew, but it was one of those things, I think my dad -- my dad's been gone for 20 years, but I think we all decided and I think my dad kind of, it was okay as long as he didn't have to actually admit it out aloud.

But I always feel bad about it because we know that, for a period of time, he had a significant person in his life that he couldn't bring back for holidays, couldn't share, couldn't do different things with and that kind of thing. So that part wasn't fair. (Calvin)

In addition to Calvin's gay friends in college, his younger brother appears to have demonstrated for Calvin that estrangement from family does not mean that life ends. In other words, life for Calvin's younger brother was fulfilling in another location (West Hollywood) where the social climate was open and welcoming and affirming. In fact, Calvin's younger brother had a very rich life and stayed very close to his mother.

My brother did a cable access TV show where he even took -- he changed his name to reflect Dorothy from the Wizard of Oz. He kept it masculine enough. It was Emerson, but it was from Emerald City and the whole bit.

But he did his own little TV show that was very popular in the gay community out there and his favorite guest was my mom. She would come out and they would take phone calls and do different things. It was hilarious. I mean, just absolutely hilarious. And his buddies would call up and ask questions and different things and he was cute to no end.

But my mom spent a great deal of time out there -- after my dad had passed away, my dad passed away in '93 and my brother didn't die until 2000, but every year, my mom would go out and spend a month or two with him and just immerse herself in his world and his friends. (Calvin)

Calvin also observed through his mother how rich and fulfilling his younger brother's life was. Being gay in a less discriminatory environment meant friendship and fun for his younger brother.

Susan's little sister has school friends in middle school who are coming out.

I had friends questioning, um, and I actually; I still have a couple friends even at the college level that are questioning, um, that haven't, they have a hard time talking about it even with me and I'm one of their best friends. So I know that they're struggling with it internally so I don't try to pressure them or push it or bring it up. So even still at age 24 I still have friends that are thinking about coming out. Like, when you were talking about the 13 year old, that blows my mind that it's that young. And my little sister has a friend, um, that cause she's into drama and theater, so there's a couple males in her class that she'll say, "This is my gay best friend." ... And she's serious. They came out to her so, um, so that is interesting to me because I never had that in middle school or high school because there wasn't really anyone out and I don't know if it was because of the

fear or if we didn't just have anyone that I was directly associated with that I knew of. (Susan)

Susan seems to be grappling with the idea of middle schoolers coming out so much earlier than her own friends who are still questioning themselves

Savin-Williams (2005) stresses that millennials are coming out earlier but don't necessarily want to be labelled. Being labelled, even by themselves, draws unwanted attention to their gender or sexual identity. In addition, millennials are much more fluid about their gender expression and their sexual behavior. This fluidity provokes discriminatory attitudes.

Learning from friends: no one knew what it meant to be gay

I remember having to conform to the gender norms throughout my own K-12 schooling. My participants learned about clothing and appearance in school environments; they learned what was acceptable, what they could get away with, and when they were breaking the gender rules. In addition, participants were sensitized to the difficulties of coming out. Wanda remembers the difficulty of her best friend coming out in the heteronormative world of high school. Wanda had four close friends in high school; one of them, now a gay man, is still her best friend. Matthew was Wanda's boyfriend in middle school, and Matthew seems to have prompted Wanda's own sexual identity crisis.

I would say that in high school was the first time that I really had to address my own feelings about non-straight sexuality, let's say, personally, because I really started to know deeply people in my life that were struggling with their sexuality. My best friend Matthew who continues to be my best friend came out during high school and really, really struggled to do so. I think that he was-, there were four of us that were very close friends in high school. (Wanda)

Matthew's coming out affected Wanda deeply.

And it took him, it just very slowly one by one over a year almost, he came out to each of us, and then extremely slowly to other people and to many people never. And I think it was very hard on him with his parents more than at school. Because, again, in the drama department of my high school, let's say there were 15 guys generally at a time that were pretty heavily involved, probably five of them at least would identify as gay. So that space was a very-, it was still like very interesting and talked about who was what, but it wasn't as if being gay in that space was unheard of, or nobody knew what that meant for someone to be gay. There were some gay relationships in that circle. Outside of that circle, I think that

that was where, for Matthew, it was the hardest. In classes and at home. He came out to his dad last year, for example. (Wanda)

But before Matthew, there were her tomgirl friends in elementary school.

I think that there are always the tomgirls that are-, like my friend Corey for example. Throughout school, I mean, from elementary school, she's one of the ones that I was in school with forever. Occasionally [we] wore quote unquote girls clothes. But often wore basketball shorts and a tee-shirt and tennis shoes. Didn't, you know, do her hair and whatever, the cool, like, barrette style was. (Wanda)

Even though Corey is not gay, as far as Wanda knows, in elementary school they practiced a non-conforming gender appearance that coincided with their athletic interests. With Matthew's coming out process, Wanda witnessed the difficulty of coming out in a heterosexist school environment.

Bill grew up with gay friends his whole life.

... maybe because I have grown up with gay friends my entire life... I grew up sort of breaking the stereotype of the show tune-singing tenors. I've been around it my whole life. Some of my best friends' kids that have gone to my program are out in high school. (Bill)

Diana had several friends who came out after college, although she notices that young people seem to be coming out young and younger.

One of my best friends – she went to a different school than I did – she came out after college. We were probably in our mid-20s when she finally came out. Her father still has a hard time with it. (Diana)

Wilma, too, has always had gay male friends, but she grew up being taught that marriage was between a man and a woman.

I certainly grew up thinking, "Well, a marriage is a man and a woman," and blah, blah. So it was only by being confronted with-, and confronted isn't the right word. But realizing people I loved and knew and cared very much about were sharing very tender details. There's, I mean, what? As somebody who cares very much about people, there was nothing in me that could say that's bad. I mean, I didn't even feel that, you know. And so I would say less than a philosophy. It's more of an action. Maybe an attitude, but it's born out of a caring for people. (Wilma)

Until she actually became friends with gay men, she did not question the marriage rules.

Linda's friend, Tommy, pushed the gender boundaries.

Tommy was frequently, you know, laughed at; stuff like that. Nothing physically violent. ... but, you know, people would make comments as awful high schoolers will do. Um, they would make comments about his fingernails or about, you

know, what he was wearing because he; one of the other thing he did, he would start to wear, what are considered, girly colors. Um, you know, so... (Linda)

Linda was witness to teasing around Tommy's choice of colors and painting his fingernails.

Calvin's friends involved him in their life, including films popular with gay men.

I still hang around with some of my old college buddies periodically, but a year or two after I'd gone to school, I was living in an apartment complex here in Manhattan as an undergrad and everybody had gone home for Christmas holidays and I stayed because I worked construction. I'd stay in my apartment building and they were just empty.

But there was a guy that lived upstairs from us and he was, again, it was a guy you knew well enough to say hello to, joke with and I knew he was from Wichita; the whole bit, a funny guy. And I kind of joked with him a lot and, through the course of the Christmas holiday, one afternoon I was coming in from work and he was coming in and we even talked and I said, well, I'm going to go out and get pizza.

And we went out to eat and we talked and it got to be where we hung around a little bit together and a couple of days later, him and his other, his best buddy, came down by my apartment and did the old college thing, had a couple of beers and we were talking. And they were going to a movie and wondered if I wanted to go. And this is back when the Wareham still showed movies; down to Wareham and the movie was **Thoroughly Modern Millie**.

And I always liked musicals. I always liked theater and stuff. I had never seen it and I liked Julie Andrews. If I remember right, she was one of the stars in that. And we watched it, went out afterwards, hit a bar in and the next day, I was at work in construction so I mentioned to one of the guys and he goes, what are you? What's wrong with you?

And I was laughing I don't understand. He goes what kind of guy and we started joking. And then I went home that night and I remember this guy's name was Tim and I said I've just got to ask you something. Are you and Larry, are you gay? And he goes, well, yeah. You didn't know that?

And I thought what an idiot I am. I had never even caught onto that. And we hung around for the next year or two quite a bit, I did, but a matter of fact, the one guy, I am convinced, I graduated a year later, but I remember the one guy either won or ran for student council president right after I left the university. And I always laughed about it because he was African American and gay and I kept thinking are they kidding, but I'm pretty sure he did run and win. (Calvin)

Tim and Larry disrupted Calvin's assumptions about gay men.

Besides a couple of girls in his high school who may have been involved with each other, Harry remembers Abe in high school.

I mean there was one young man that, this was back when the; oh gosh. Who's the, who's the movies for the, the director for Sixteen Candles and some of those movies that were very...? It's not John Waters I don't think but I can't think of his last name. But anyhow there was a character in there from the movie **Pretty in Pink**, I think his movie, or his name, or his character's name was Duckie. And there was a young man that he moved in from Vegas and he dressed a lot like Duckie but we didn't know, with our rural sensibilities, if that was something...he was bringing from; you know, if that was the style or if that was, you know. That's the only, you know, with Abe, that's the only thing. He's a cool kid. I'd like to run into him again cause, I mean, he was a great kid. Pretty fun too, very; had an interesting takes on things as far as coming from big cities. We always picked his brain a little bit. He was a nice guy. But that's the only, gosh, that's the only the one couple of young ladies and then, and Abe. But even with Abe, he had girlfriends so I don't know. But he's the only one that pressed any type of, you know, even the stereotypes as far as, you know, what you should wear cause it's very, you know, this was; you have to dress a certain, you have to act a certain way, so. (Harry)

Whether Abe was bisexual or gay, he made a lasting impression on Harry. Duckie, played by Jon Cryer, wore the ducktail hair.

Rather than accepting the stereotypes popular in heteronormative society, each of these participants learned directly from their friends what it meant to be gay.

Learning from parents: do what makes you happy or not?

Participants undoubtedly learned some useful life skills from their parents, but we do not always see that in the data. For instance, Susan learned from her parents that it was better to be separated (or divorced) if the marriage is making the mother and father deeply unhappy. In the context of men or women coming out later in life, Susan believes it is better to leave the marriage than to stay in a marriage that does not match your sexual orientation.

I think people should do whatever makes you happy. If you have children and then all of a sudden you are not happy in your marriage that's not fair to the children. If you're happy, your children are happy. I grew up with two separated happy parents. I did not live with a married couple that hated each other. That is not good for the children. Even if you are 60 years old, and you think you are gay, then yes, get out of the marriage if you need to, to make yourself happy. (Sally)

Some people would probably say that "being happy" is not the most important ideal, but Sally looked to her own parents as role models. In her quote above she applies her own

parents' happiness to those who might be married, but have not yet accepted their own sexual orientation.

It was Frank's mother's gay friend who first answered Frank's questions about being gay.

[My] first memory when I was little, I was 4 years old and my mom had a gay friend. And he came over and I asked -- and I asked him. I was like what's it -- And he came in and I asked him what it meant to be gay. And he goes -- and he kind of smiled at me and he said, "It means absolutely nothing other than the way your mom loves your dad I would love another man." I said, "Oh, okay," -- and I walked away. And, I mean, from -- basically from that memory on I've always known I was different. Until I got into fourth or fifth grade, I never really put -- was able to put a name to it, but I knew I was different from all the other boys. And so, I mean, elementary school you really start to get that too. (Frank)

I am envious of Frank's relationship with his mother and with her gay friend: that Frank was able to ask such an important question so early in life.

Diana shared her experiences with her father and with her grandmothers.

Although she insisted that her father is not homophobic, she also recognizes that he doesn't have all of the facts.

Yeah, but he's not hurtful. He would never do anything or say anything to someone's face I think if he felt uncomfortable. But maybe later he'd be like, "I saw two guys kissing -- ugh." I've never heard him say it, but I could potentially hear him say that. He just doesn't think it's natural. That's his point of view. I don't think my mom ... my mom doesn't ... she's never said anything staunchly against sexual minority relationships or anything like that. And I certainly don't have a problem with it. In some of the very minority groups -- I don't know what you call that, what the technical term -- I'm actually very curious. Like I want to know. That's why I like attending the things that you put out were going to talks. I'm just interested. I want to know why someone thinks or feels differently. And I quite frankly feel sorry for people that they are -- not persecuted -- but they're differently treated because of that. And I look at how far our country has come with racism and women. And I just want people to wake up and realize eventually this is going to become acceptable. And you're just delaying the reality -- is kind of how I see it by using race and gender against in the sense of men and women. It's bound to happen, people. (Diana)

Diana mentioned in another part of her interview that she has provided her father with additional information to counter his misconceptions. One of Diana's grandmothers was anti-Semitic.

But I know that she did have some hard feelings towards Jewish people. So she was capable of hating I guess. But she was a much more ... when I compare my two grandmothers ... on my mom's side a lot more proper, ladylike, took care of

herself, always had to be presentable, hair done. But on my dad's side much more rough and tough and raising two boys and going fishing and things like that. So they were kind of contrasting women in my life I guess. But they both had ... both very strong-willed and could bear with a lot. And my grandmother on my mom's side was a little more prim and proper that had also survived ... being a teenager during World War II she had seen a lot of things as well. I consider her to be tough in that regard. (Diana)

It appears to me that having a father and a grandmother who weren't always accepting of others caused Diana to question her own prejudices, her own attitudes, and to motivate her to learn more. In addition, Diana recognizes the changing demographics and social dynamics of the 21st century.

Perhaps the participant most affected by their parents' influences is Lindsey. Lindsey is a PK (preacher's kid) and her parents were very involved in the anti-war movement (Vietnam War) and in the Civil Rights movement.

But I had, again, there was a lot of difference in my parents' friends, groups of friends, you know ... we had nuns who'd left the-, the Loreto nuns, you know, were so involved in the Civil Rights and peace movement, and they were friends who married, you know, eventually, left the whatever you call that, sisterhood-- and married the African-American activist and had children ... or college professors, intellectuals. So, my lens was already-, I didn't-, and if people were different, I wasn't making categories. (Lindsey)

Because of Lindsey's parents' activism, Lindsey was exposed to people different from her on a regular basis. She didn't learn to "make categories" as in learning to be prejudiced or learning to discriminate.

... that was who we were as a family. Everyone was welcome, and that's what he [her father] preached from the pulpit. You know, Jesus loves everyone. And so, you know, our holiday dinners were people gathered around the table from all walks of life. You know, my husband had to really get used to that [laughter] when we were first married ... that it was not gonna **just** be our family at the holidays, at my parents' table. We were gonna have a pretty diverse crowd. And, you know, it's kind of something that was strange to him, but it's now something he embraces, and it's now our family ethic. (Lindsey)

Lindsey learned from her parents an ethic of inclusion, and she has reproduced that ethic of inclusion in her own family. Not every participant had parents like Lindsey's, but each participant story indicates their learning about societal discrimination from their parent's messages.

People in my family know that I'm the crazy liberal one

In the Midwest being socially, politically, or religiously progressive means that frequently you are labeled as “the odd one.” Participants provided examples where either they were the odd one or others in the family were the odd ones because of gender or sexually variant behavior. For instance, in Wanda’s family she is the odd one in regard to marriage equality.

Politically, I believe that any adults that want to get married should get married and should have all of the rights that every other adult has. And, for me personally, that includes polygamy. If they’re adults, and they wanna get married in a three-person marriage, I personally have no idea why that affects me. Go do it. ... And, you know, it’s funny that none-, I don’t think probably people in my family know that about me. They know that I’m like the crazy liberal one—
(Wanda)

Wanda also remembers the time when she was eight or nine and her teenage sister told her not to become gay.

I’ve always kind of wondered just like statistics-wise, well, it’s like, there’s gotta be somebody out there, right? But to my knowledge, my whole family is straight. ... And I actually kind of painfully remember when I was much younger, my sister at one point telling us younger siblings like, “Just don’t turn out gay.” So that is big. (Wanda)

In Wanda’s family the message to “not be gay” was given very early on without a context for the reasons why being gay would be unacceptable to the family members.

In Marian’s family, it was her cousin Leo, who was the odd one.

One of my cousins came out last year which, to the cousins, was not much of a shock to us. We just knew Leo was gay and that was okay with us and just Leo is Leo and we love Leo anyway. But his parents didn't take it very well.

And it all turned into a "Get Leo to church. Let's scare the gay out of him" thing while the rest of us are like, "Why?" And so Leo renounced his homosexuality to his parents but he didn't. (Marian)

Leo felt it necessary to renounce his homosexuality to his parents at the time in order to get the family to leave him alone. In Calvin’s family, it was his younger brother who was the odd one. Calvin’s younger brother came out, moved to California, and only his mother had contact with him for many years.

My dad never knew [my little brother was gay]. He never told my dad. My dad died not knowing. My dad never acknowledged it and we never told him. I am sure he always knew. I am positive he always knew, but it was one of those things, I think my dad -- my dad's been gone for 20 years, but I think we all

decided and I think my dad kind of, it was okay as long as he didn't have to actually admit it out aloud.

But I always feel bad about it because we know that, for a period of time, he had a significant person in his life that he couldn't bring back for holidays, couldn't share, couldn't do different things with and that kind of thing. So that part wasn't fair. (Calvin)

It is fairly common for young gay men to leave very conservative communities and not return. Having to leave home because you do not feel accepted by your family or the community in which you grew up is very common among sexual minorities. The other side of that equation are family members like Calvin and his mother who are supportive of the missing family member, but feel compelled to keep the secret or be labeled “the crazy liberal one” like Wanda.

Kyle shared experiences of being embarrassed by his older brother who cross-dressed for Spirit Day. Classmates would catcall and whistle at his big brother dressed in “big hair,” heels, and pedal pushers.

My brother ... there was outfit switch up day for like, spirit week and so he actually had the hair cause he was going for the 80s rock look and everything. He actually had on a pair of heels, slacks that went down to the shin. (Kyle)

But when Kyle tried the same thing, it was not received well.

Kyle: Whenever my brother does anything in that manner it's okay for him, but if I do it everyone looks at me.

Jo: Oh. I see, because they think it means something because of your voice.

Kyle: I don't know if it's--

Jo: They think it's more about you than about your brother because they're already thinking about it?

Kyle: --well it's kind of a thing too where someone does something and then you try it, everyone just kind of looks at you and is like “What are you doing?”

Jo: Yes. I'm familiar with that. [laughter] It's like if I try to dress like a girl. Everyone looks at me and goes, “Whoa what are you doing?” It's like okay I'm trying to dress like a girl. It's not comfortable for me. I don't like doing it, but I'm trying here.

Kyle: And even with that kind of behavior it doesn't even have to do with anything sexually orientated either.

Even though Kyle's brother was breaking the masculine gender rules, Kyle's perception was that classmates accepted his brother's gender variant behavior, but they ostracized Kyle when he tried the same thing. The acceptance by others of his brother's gender

variance seemed to make Kyle uncomfortable and reinforce his own feelings of difference based upon the higher tone of his voice.

Supporting others in their identity development: keeping an eye out

Two participants commented on their understanding of identity development. Lindsey's background in childhood development allowed her to normalize gender play for a young mother.

In our neighborhood, you know, my neighbors would come to me ... we were all kind of stay-at-home moms ... our husbands were just starting out. And we'd all consciously made the decision to live in little, tiny houses and raise our kids in the neighborhood, and they would come to me. I remember once specifically, one of my friends came to me and said, you know, "My son went in my closet, got out my pantyhose," you know, and she was just upset and alarmed and shocked, I said, "That's just normal," you know, [laughter], you know, "Who knows what will come of that? But that is just what kids do." You know, And he is your basic boy, you know, he's a young man, but that said, I also, because we have friends who are lesbian and have raised a family together, I have been aware that my children might, you know, have those propensities and just sort of been waiting to see. (Lindsey)

Lindsey was able to normalize her neighbor's son's behavior because of her background in child development. In addition, Lindsey is "waiting to see" if her own children are heterosexual or not; she is not wringing her hands and tearing her hair out. She is "waiting to see." Bill supports the identity development of other youngsters by staying in contact with high school friends who are now adults volunteering at their high school.

Lonnie and Todd also volunteered for the Drum Corps that I was in in high school. One of my girlfriend's best friend has a son who is gay. He applied to be in that Drum Corps. I am waiting to hear if he was accepted. And then I can write Lonnie and Todd to ask them to keep an eye out for him. It's one of those deals where just because Amanda and I are totally supportive and his mom is totally supportive, we want other people to be supportive too. But not everyone is going to be. (Bill)

Bill is creating a community of people to "keep an eye on" this gay high school student so that his time in the Drum Corps will be positive.

Having non-heterosexual friends, coworkers, and family members means that a person is not limited to the perspectives of heteronormativity. These stories of my participants confirm previous research consistent with Allport's intergroup contact hypothesis (1954). Specifically, for these participants living in the midst of the culture

wars between conservatives and progressives, and living in a time when progress is being made toward legalizing same-sex marriage and toward decriminalizing homosexuality, experiences related to racial discrimination also informs and guides awareness of gay and lesbian civil rights.

2B. Awareness of school environments missing the mark

Stories of Bill and Frank being bullied in public school environments indicate that teachers, coaches, parents, and administrators practice discriminatory behaviors where bullies are excused from disciplinary action. When I hear similar stories at almost every monthly PFLAG meeting, I wonder how many such instances constitute a “problem” to be solved. It seems that the narrative around bullying based upon perceived gender or sexual variance has become: the gender or sexually variant student is “deviant” and the bully is “normal”—rarely do these stories lead to a discussion of structural inequity (Payne & Smith, 2012a, 2012b, 2013). That is, each instance of bullying is seen as an aberration; whereas bullying programs are seen to be working overall. What I know for sure is that White supremacy normalizes violence against any individual or group that acts outside the heteronormative, Christian expectation. Knowledge of the intersection of race, class, religion, and gender that drives sexual prejudice lives underground and makes it possible for school environments to remain dangerous and hostile to sexual minority students.

Administrators making mistakes: letting parents protect the bullies

School environments miss the mark in multiple ways. In the stories of my participants there are specific examples of principals, parents, and coaches demeaning sexual minority students. When administrators and coaches reinforce societal stereotypes regarding gender and sexual variance by responding inappropriately to bullying of sexual minority students, it sends a signal to other students that it is okay to disregard the basic civil rights of sexual minority students.

When a professional development school (PDS) that is affiliated with a teacher education program misses the mark, it makes a strong impression on teacher education students. Marian shared an example of both administrators and parents making mistakes when reacting to bullying. At the PDS school where Marian serves as a para-

professional, a gay boy who had endured repeated instances of bullying snapped one day and struck back at the bully. The response of the principal and of the parents of the bully was to discipline the gay boy. I asked Marian how she handled this conflict with her belief system.

It wasn't like we stepped up and did anything but a lot of his friends turned to me when they were just like, "What do we do?" And I was like – it more like — just let people know what you really think and how you really feel about that, you know, you're not standing up for that crap. Don't let people give you those kind of – don't let teachers do that to you. If you see it happening, say something and go stand up for Eric and tell the teachers what you really saw. (Marian)

It appears that the young gay boy who was being bullied was not reporting it to school officials.

And that's more along the lines of how the kid who's gay acts. He's generally reserved. He's a great kid. He's so polite. He's one of those kids that you actually want to talk to at school because he's not just a little smartass like so many of them. He's actually polite and respects his teachers and easy to build a relationship with, unlike the kids that I think were the ones bullying him who just, oh, I hate. (Laughter). I know I shouldn't say that but they're just awful people to be around. (Marian)

Marian had established herself as someone students could talk to about difficult situations, possibly because Marian is not a classroom teacher, nor is she part of school administration. But when the gay boy snapped, it looked as if the incident was instigated by the gay boy, rather than the persistent bully. The school administration backed up the bully boy.

I'm going to guess that it was the kid that got beat up that probably reported it and the parents and the way this town works, the parents have more pull than the kid who was being bullied originally parents.

From Marian's point of view the bully's parents intervened on behalf of their son, and administration did not investigate the situation thoroughly. This incident wasn't Marian's the first experience with gender or sexual variance.

Well, last year, I was in a class and had a student who is openly gay and he was being bullied and ended up just one day snapping and just beat up the kid who's been bullying him. And the kid who was getting bullied got suspended last year for retaliating. (Marian)

A different openly gay student the year before who was being bullied also snapped and was suspended.

They suspended him for a week, yeah, and not the kids who were actually doing the bullying. It was very frustrating to me because it was a kid that I had grown really close to. He sat by me during biology and he was always, "Miss Marian, can I have a piece of gum? Can I have a piece of gum?" and then he'd work with me and he'd help if I was getting really bogged down with my other students that I was working with because last year, I was a one-on-one for a kid on the autism spectrum and I was also trying to get out in the regular classroom more often. And so if I was gone, he would work really closely with the really needy kids in the room. I was just so frustrated with that and I just tried to let him know this last year that if he needs anything, I'm available. ... He is back in the school. Yeah. He was suspended for a week and he just kind of shut down for a little while after that. (Marian)

I asked Marian what the bullying policy included at her school.

Marian: I believe it's no tolerance, really, and that incident didn't go along the lines of the policy.

Jo: And does the policy include sexual orientation in it?

Marian: Yeah, it does. I know it does because that really, really bothered me and it bothered a lot of people but apparently not the teacher who reported it or the administration.

It appears that the parents intervened, the principal complied, and in the process went against the written policy. Anecdotally, I have heard these same stories in other high schools that are part of the professional development partnership with MidCountry's teacher education program. In addition, zero tolerance policies are seen now as extremely ineffective. Zero tolerance policies, especially when applied to sexual minority youth, reinforced the distance between the dominant, heterosexual population of students, teachers, and administrators and the minority population of students (Mayo, 2014). In addition, zero tolerance policies approach violence and harassment at the level of the individual bully and the individual who is bullied, rather than questioning how heteronormativity is reproduced within school environments. Finally, zero tolerance policies skip over the intersections of gender, sexuality, race, language, ethnicity, religion, and social class (APA Zero Tolerance Task Force, 2008; Hurst, 2005; Mayo, 2014).

Being bullied himself: but it wasn't anything important

Two of my participants were severely bullied during their K-12 school careers. One is heterosexual (Bill) and the other is the only non-heterosexual participant who

agreed to be interviewed (Frank). We learn different things from each of these stories, but the message is the same: *you didn't conform to heteronormative expectations, therefore, you deserved to be bullied.*

Bill was severely bullied in high school, and even though he was and is heterosexual, classmates and athletic coaches reinforced their prejudice against Bill—based upon his small stature, his membership in the band, and for not exemplifying their definition of masculinity—by calling him the “band fag” throughout his high school career.

I was an athlete. I ran cross country my freshman year, but I got beat up in cross-country for being gay or being the band fag. I was tiny. I was 4 foot 8 inches when I went to high school. I grew another 6 inches my junior year. When I graduated high school, I was maybe 5'4". I had another growth spurt when I was 21. And then I shot up to 5'8". In high school I was an easy target. (Bill)

Bill was teased and harassed by other students and by athletic coaches because he did not display his masculinity clearly enough for the bullies in his school (Dean, 2011).

Frank was questioned by other elementary students about his sexual identity. I asked Frank if he had pushed the gender roles in elementary school even though he also participated in and still loves sports.

Frank: My brother and my dad are both very athletic and so am I. I mean, I love to play sports to this day. Still loved -- all of that. As far as gender roles go, maybe a little bit. I remember in, like, third grade I didn't really want to play football all that bad, but, like, to sit there and, like, do the cheers with some of the other girls was kind of fun. ... But God forbid you do that too often because then you got labeled. And I learned that very quick.

Jo: How did you learn that?

Frank: It was third grade and it was my first year in [elementary school] in a [small town]. And I had made friends with a girl and it just kind of was like, yeah, that sounds like fun, we can do that. And somebody made an offhand comment and so, like, I stopped. And then who -- I became friends with some of those boys later in third grade and they said something about when we first got here we thought you were kind of gay. And I said, well, when I first got here I kind of acted like it, but I'm not like that anymore. Like, I knew -- I've always been very good at knowing what people wanted to here to make sure that I wasn't outcast.

Frank rejected the gay label in order to be accepted by his classmates. He did notice, however, another boy in elementary school who pushed the gender roles.

I remember one boy in particular. We're still -- we're kind of friends. Like, we're Facebook friends. And he's openly gay now and came out about the same time I did. He was probably a little bit earlier, but we all knew when he was fifth grade. Just like I knew when I was in the fifth grade, but he was much more vocal about it. He was very confident in his own skin. I don't know that he really pushed gender roles other than in his speech. I mean, neither one of us dressed in -- like, did the dresses or anything like that, but I know at home I liked to play with mom's makeup or play with dolls a little bit more than boys maybe should. And talking to him over the years, it's kind of he was more open about saying things like that in public. So, I mean, he pushed those gender roles but never showed them to people, but, rather, talked about them to specific groups, which seeing how they -- it alienated him definitely changed how I behaved -- (Frank)

Frank learned quickly to cover up his behaviors that indicated to other boys that he was questioning his sexual identity. However, between elementary school and middle school, Frank decided to trust some friends with his most important secret.

I was just starting the sixth grade and I finally had a group of friends that I thought that I could confide in. It was four boys and they came over for my birthday. And I had confided in one of my friends, who he and I were very, very close, that I at least thought that I was bisexual. So I had told some of these friends at my birthday party, thinking that they would respond as well as he did. And they didn't because, you know, sixth graders always respond like you think they will, right? ... And it came back. We started -- we had already started school and it just -- I was working with the seventh grade football team as a student manager. My brother was on the team. And so I was doing some of those things. And, I mean, the bullying was relentless. I mean, they -- I -- people wouldn't talk to me in the hallways. People wouldn't sit with me at lunch. People wouldn't talk to me in band. I couldn't play sports. It was ridiculous. And they would say things in the lunch room. I remember reaching across the lunch table and grabbing a kid by his collar at one point because he wouldn't stop. And then -- I mean, I got in trouble for that. But when I explained my situation and what he was saying, it was, well, you just need to learn to deal with that; [the principal replied] "he didn't do anything wrong." And that's when I -- (Frank)

Similarly to Eric in Marian's school (above), Frank lashed out in frustration and was reprimanded by the principal. The principal told him that the bully had done nothing wrong; that Frank would just have to learn to deal with the hostility from other students based upon his sexual identity. It seems like ninth and tenth grade went okay for Frank, but then there was another major incident with teachers, parents, and administrators.

And then my junior year went really well. I didn't play football in high school. It never really appealed to me, which upset my brother and my dad a little bit, but I still -- I wrestled my freshman year and some of my sophomore year before my car accident. I did track. I was really involved in, like, speech and theatre and band and choir. So, I mean, I was still involved in a lot of things, just different

from that. We actually went on a band trip and -- to Chicago my junior year the summer between my junior and senior year, which is when things really started to kind of hit me that people are nice but they're not always accepting. We -- to go to Wrigley Field we had to drive through the gay bar district. And so we drove by it and the entire bus, I mean, gay slurs, making fun of these people. I mean, it wasn't -- and it wasn't even bad. I mean, people -- (Frank)

And they were yelling all of these things. And a few of them had been yelled, like, in my general direction, but nobody, like, said my name. But I was -- I mean, I was extremely offended. And all -- I had five -- five, our superintendent, our principal, and three teachers and a chaperone, all at the front of the bus. Nobody felt the need to say anything. Nobody. So, about halfway through somebody said, "Don't get out of the bus. You'll catch it." And so I stood up and I just screamed and I just yelled at these people that the gay -- that the people outside of that bus were people too, you don't know anything about their lives, how dare you judge them. And they all knew that I was gay. They all knew that I was on that bus. I mean, they're not stupid. And the principal turns his head and looks at me, doesn't say a word. And we stop the bus and we get off at Wrigley Field. And I got out of the bus and he asks -- I mean, he pulls me aside and says, "What was that all about? That was very inappropriate." I kind of look at him and go, "You know, it's really sad that I had to take that action and that nobody else felt the need to stick up for me. I'm really tired of teachers not only condoning it but participating in it." And he goes, "Participating in what?" I was like, "The gay slurs and all of those things that those people were saying." He goes, "Oh, so it wasn't anything important," and he walked away. (Frank)

Not only did the teachers, the chaperones, and the principal allow the gay slurs to continue on the bus, but when leaving the bus the principal dismissed Frank's concern about the hate speech that had just occurred on the bus. Apparently, the gay slurs were not important to the principal; alternatively, it appears that the principal felt that the gay slurs were appropriate communication for teenagers.

Educational experiences sometimes disappointing: queer people are not part of the curriculum

Suggestions for improving teacher education will be reported in the discussion of Research Question 3, but participants shared several experiences outside of those specific interview questions that indicated disappointment in their educational experiences. There is one exception: Harry was introduced to a diversity group at his undergraduate teacher's college when he first visited as a high school senior.

However, then, when I got the scholarship to go to [his undergraduate college] we went up on a visit and that's when I really was, really kind of introduced. Openly, they had ... the Gay Lesbian Awareness for Resources and Education group. In

fact, it was Gay and Lesbian Awareness Week on campus and so they had that chalked out on the, you know, on the sidewalks. And that was something that was kind of intriguing coming from my [small town] rough and tumble, blue collar hometown. (Harry)

Harry was positively affected by a sociology class in which the student group presented.

My major was in sociology and so we had a class on the Sociology of Sex and Gender, which was a really good class and the woman that taught it, she was very, very good. And I was impressed just with her as a person. But it was a class, you know, the class sizes weren't huge so I think I was one of six guys and the rest were, there was probably, you know, if I remember 25/30 women. But we had, part of it we had the GLARE group come in and talk, which was, which was pretty cool because I was just impressed with how, how open they were. Cause I would have not seen that back home. How, how forthcoming they were and how, just comfortable they were with everything. I mean, it was; so that, that was very impressive to me. That was something that I remember thinking, you know, that's; cause I didn't have a lot of exposure to anything like that where I was from, so. (Harry)

Harry mentions in another part of his interview the hypermasculine football environment in his hometown high school which existed alongside the hyperfeminine gender role expectations. The experience of being introduced to GLARE on his initial student visit and experiencing this group in his sociology class, stayed with Harry and seems to have influenced him positively.

Other participants shared their concerns with the *absence* of information on gender and sexual variance in their educational experiences.

I think that there are plenty of things in the classroom that are-, I mean, whatever age it is, that can be seen as fairly neutral in terms of gender identity or sexual orientation. Depending on the class. But I do think, again, when I think about my schooling, my K-12 schooling, I cannot remember a single time where a non-straight person was part of one of the narratives of my class. ... Where a non-heterosexual person--was included in the story of the class. (Wanda)

Wanda was disappointed that sexual minorities were absent from the curriculum.

Nancy points out the lack of training in teacher education for discussing gender and sexual variance.

I remember a [teacher education] class where we were introduced to children's literature in a way that focused on gender, and I remember that there were suggestions made about books to read in class ... but there was nothing on how to respond to a child expressing themselves outside the gender norms or how to talk to kids about gender identity or gender expression. (Nancy)

Both Wanda and Nancy recognize the lack of sexual minorities in K-12 curriculum, as well as the undergraduate teacher education curriculum. Even Susan who completed a one hour multicultural education course in her teacher education program at MidCountry was disappointed in her classmates' attitudes.

... [in preparation for the class on LGBTQ issues] one of the things we had to do before they came and spoke with us was post some questions on a message board. Um, that way they would have some questions so they would know what we were kind of thinking before they presented to us. And some of the questions by I was so astounded by. And, like, I didn't; like, I was like you're going into education and you're, how can you go into education and be this judgmental and closed-minded. It was astounding. Um, one of the questions that [sighs] one of my peers put on the message board was if, do you think it's okay if everybody's gay? Because if everybody's gay how are we going to reproduce as a human race? And I'm just like, that's like saying do you think it's okay for everyone to have the same favorite color? I mean, it was so closed-minded I was just blown away and, um, there was a couple other questions – I don't remember them right of the top of my head – that I was just I can't even read these anymore cause now I'm upset. And now I'm, like, judging my peers because they're just being ridiculous. So I, um, I was just astounded by that. So, um, but yeah, we did have a seminar on that. Um, it was quite brief, though, so it wasn't; and I believe that was the same time where we, they brought in the video about, you know, do you need to bring that into elementary schools. When do you start talking to kids about sexual orientation? Um, and we learned about the difference between gender roles and sexual orientation and those things. Um, but, like I said, really brief so I don't necessarily know that it was covered enough, um, especially for right now all the legislation that's being passed and the society's changing. Um, they're being more open and accepting, which I'm glad, um, I'm glad but we need to know as teachers how to handle that, you know. Um, one of my fellow peers now, that is a student teacher as well, um, first day of parent teacher conferences, the first family that walked up to him was two moms. And they sat down and this was; firstly first parent teacher conference ever. (Susan)

At the same time I get the impression that Susan felt more prepared to respond if two moms had come to *her* table during the parent teacher conference.

Gender policing in middle and high school: he's too feminine

As participants reflected on their own high school experiences, there were very few remembered instances of bullying related to gender identity or sexual orientation. However, homophobic speech ("that's so gay") was tolerated at Kyle's high school (rural), and he was teased because his voice is a little higher in tone than other boys his age.

Over and over again, participants shared how gender roles were assigned and reinforced in the high school environment. In addition, high school was the time in participants' lives when they became aware of issues around gender identity and gender expression. Similarly, participants had those "aha" moments when they began to understand that certain kinds of behaviors were different from the heterosexual norm and that those expressions and behavior might have something to do with sexuality. For instance, Calvin's drama teacher passed up a gay boy as too feminine to play a male part.

High school, now, I made an interesting -- and, boy, this is going to sound so stereotypical, it's almost embarrassing, but even though I played a couple of sports, I really liked the theater a lot and I was involved in a number of the plays and doing a different things in the theater and my favorite teacher, the one I hung around most was our speech and drama teacher and the whole bit.

And I can remember her pointing something out to me that, again, I had never noticed. I was rehearsing for -- we were doing, which is hard to believe, but we were doing the play *Stalag 17*, which is kind of weird; all-male cast about prison camp and they're in World War II. And I'd made some comment during a rehearsal that I thought somebody ought to play a certain part. There ought to be a switch in roles.

And my teacher just made -- she even said, well, he's so feminine. I don't know if he could pull it off. And I had never -- I mean, I must have stood there with my mouth wide. It never -- I mean, it just fascinated me why she would make that comment.

And it wasn't until she pointed it out that I started actually watching this one guy and thinking, yeah, okay. I found out years later that he was gay at the time. I didn't know it then, never thought about it then. Then there's, again, it was 1967, '68, that time period, I hadn't thought about it. I mean I really, I don't know what world I was living in, but I just didn't know. I really didn't know. (Calvin)

It appears that until this drama teacher pointed out the femininity of Calvin's gay classmate, Calvin had never noticed those characteristics, even though Calvin had a gay younger brother. It is hard to say whether the drama teacher was protecting the young gay man who was "too feminine" or if she was denying this student an opportunity to participate in a school activity.

Teacher responses to queer students in participants' high schools were primarily very bland. Generally, participants reported that as high school students, they were not aware of diversity training or bullying training for their classroom teachers. In addition, calling another student "a fag" or using the phrase "that's so gay" might have merited a verbal reprimand depending on the circumstances, but would more likely be ignored.

Two participants, Marian and Sally, however, insisted that there was no name calling at their high schools; that there was zero tolerance for any kind of bullying behavior. In addition, Sally firmly believes that parents support zero tolerance.

My experience is that the parents in my schools supported zero-tolerance. [If parents in my future school building where I will be principal] I would try to convince them by saying “you know what ... if your child was in this position where they were being bullied then what would you want me to do about that?” I would try to convince them that they would want to protect their child. In the same way you want to protect other people’s children... (Sally)

On the other hand, in middle school, female participants began feeling the pressure to conform to traditional gender roles, and at least one participant discovered that the drama department was safe space for questioning societal norms. Several participants had stories about middle school boys cross-dressing and/or being the subject of gossip because they paired up with another boy. At least one participant had a boyfriend in middle school who came out as a gay man later in life. In addition, some participants, while in middle school, began to notice the presence of non-heterosexual teachers.

Spirit Week reinforcing denigration of the feminine: murder the opponent

Spirit Week typically occurs in the fall to motivate the high school football team to win homecoming. Part of the lure of Spirit Week is that students are allowed to dress in the clothes of the opposite gender. Girls are allowed to dress as boys; boys are allowed to dress as girls. This cross-dressing is considered especially humorous when football players dress in exaggerated female clothing. We’ve already been introduced to Kyle’s brother’s cross-dressing activities during Spirit Week, but Kyle wasn’t the only participant who remembers cross-dressing experiences in high school. Susan remembers Spirit Week at her high school where boys dressed like cheerleaders and girls wore baggy pants.

Susan: We even had ... during Spirit Week we would have a opposite day where you would dress as the opposite sex.

Susan: And they don’t have that here. And I don’t know if they don’t allow it or if they just haven’t thought of that. But I think we did that every Spirit Week we could. That was one of our favorite days. We’d go get our boyfriends clothes or our brother’s clothes.

Jo: In the school where I taught ... it was giving the football players permission to dress like women and they dressed like cheerleaders. You know, it was very scripted.

Susan: Yeah, right. Yep they would dress like cheerleaders. Yeah, ours was, too. Um, and then the opposite; they, the girls would get, like, jerseys or men's hats and pants and stuff and wear. So, yeah, that was one of our favorite days [laughs] in Spirit Week.

Jo: So, and why was it your favorite day?

Susan: I think it was amusing to everyone. Plus, I mean, as a girl, guys clothes are just more comfortable [laughs] so we got to relax and wear baggy clothes and the guys had to wear dressy clothes, so.

It appears that at Susan's student teaching placement there was no Spirit Week, and she seemed to miss it. Wilma also remembers a couple of examples of boys coming to school in girl's clothes.

And we had a dress-up day every year. And I don't remember if this was eighth or ninth grade, but there was a boy, and he was a big strong-, he already had-, he was pretty well-developed. He had a lot of hair on his chest and arms and legs. And he came in a bikini. ... It was awful. It was so gross. But he came in a bikini, and he wore this bikini all day. And somebody asked me-, maybe I was telling my husband or I was telling somebody this recently, just a couple days ago. And they said, "I can't believe the teachers let him." And I said, "Well, this is probably before a lot of those boundaries were so pushed that rules really became laid down." I mean, the teachers probably were thinking, "We don't know what to do with this either," You know. but they let him do this all day, and it was just painful. It was just so painful. Really. I mean, I couldn't help but feel sorry for him. You know, it's, like, the kid committed to doing this, and then he did this all day. And I have no idea what he experienced in his own mind, in his own experience. (Wilma)

Another memory of Wilma's comes from junior high.

I remember one boy in our class had, like, this blond hair, and he got a permanent. And he was a thinner-, he wasn't a big muscular guy, you know. And I do remember him being teased. ... And I remember thinking the permanent looked funny on him. I remember thinking that. I don't remember actually teasing him, but I remember probably laughing myself, you know, thinking "Oh, yeah, that looks kinda weird." I remember-, I was just telling somebody this. This was in Jr. High. So we had-- what's Jr. High? Seventh, eighth and ninth grade? (Wilma)

Wilma doesn't remember laughing at him, but she remembers how strange the permanent looked on her classmate.

I think it is important to deconstruct how Spirit Week and its behaviors inform educators in regard to gender and sexual variance in the 21st century. First, it seems that

the whole meaning of Spirit Week is not to celebrate the spirit or grit of the football team but to diminish the feminine. Girls are encouraged to wear boys' clothes, which are admittedly more comfortable and easier to care for. But that isn't the purpose of that behavior. The purpose of the girls wearing boys' clothes and the boys wearing girls' clothes is to make fun of both genders. Because the football players dress as cheerleaders in order to make fun of them, it is a denigration of the feminine. The message is, "Once I get out of these horrible girls' clothes, I can return to my hypermasculine football persona and murder the opponent on the football field." This practice furthers the gender-conforming expectations of heteronormativity.

Schools miss the mark when administrators fail to punish the bully or allow parents to protect their bully children. Schools miss the mark when the school culture encourages gender policing and when traditions such as Spirit Week denigrate the female. Heteronormativity involves a complex matrix of beliefs, attitudes, and actions that are (un)written within the school climate and (re)inforced within the school culture.

2C. Life experiences sensitizing for social justice

In addition to friends and family members contributing to participants' knowledge of gender and sexual variance and complementing participants' awareness of school environments missing the mark, my participants shared numerous accounts with me of learning discrimination through life experiences. Many of these experiences occurred within their own families growing up. Some of them occurred "on the job" in classrooms. Sometimes it was one influential student who made the difference. These stories highlight the process of developing a social justice conscience.

Being aware of family members' racism: experiencing racism from family

The majority of participants did *not* remember incidences in elementary school where classmates were pushing gender norms. What participants *did* remember was bullying based upon socio-economic class and based upon race. For instance, for one little girl in Wanda's class, her parents didn't provide her with a Lunchable for a field trip. It was the first time Wanda realized that not all her classmates had the same economic advantages as she had. In another instance, a participant who is White was harassed as a young elementary student by older elementary students on her way to and

from home for lunch. The harassing older students were African American girls who intimidated the younger White girl walking home and back to school.

Harry's grandmother remembers when crosses were burned in the yards of Catholics. In addition, from Vatican II came the emphasis on social justice.

Catholics have been an oppressed group. You know, Kennedy had to give the speech where he, you know, says I'm not gonna answer to the Pope. And, you know, my grandmother, there; one of her earlier memories was a cross being burnt in her yard but that was because ... You know, that was because in the 1920s – when the KKK was very vigilantly anti-Catholic due to the immigration population ... the influx of immigrants. So that was, that was something, you know; with regard to that, I think, you know, if you're a marginalized group or an oppressed group, you know, that there's a symmetry there naturally. And then, yes, with Vatican II and the social justice part of it and so I think there's, there's a lot of that, that strain. Or that part of the Catholicism is pretty important in my family. (Harry)

Harry's sense of equity and justice arises from his Catholic background, his family, and understanding the historical context of his family's experiences of being Catholic in the Midwest.

We learned about Diana's grandmother's anti-Semitism (p. 217), but her other grandmother was prejudiced toward Hispanics. When I asked Diana about her grandmothers, it seemed like she was a little embarrassed at their persistent racism.

They were racist. They'd use inappropriate terms around us as children. In fact when my grandmother was working for my father he had ... one of his employees was Hispanic, or of Hispanic descent. She wasn't 100%. And she called her a Spic to her face. ... Not in front of me. I think she was by herself. It was one-on-one, and that employee told my dad about it. And he did not appreciate it because like I said my dad is not confrontational in that way. And I've never heard him use those terms ever. So he was very embarrassed – especially it's his mother. It's not just another employee. This is his mother that's treating another employee like that. And that just disrupts the whole work environment. So he had to deal with that. My grandparents on my dad's side were very conservative. (Diana)

Similarly, Calvin remembers when his parents were hunting for a new house in a new neighborhood and his father would not consider living in a neighborhood where there were African Americans.

Well, I tell my students this story. It's probably -- it's almost embarrassing to a point, but I remember when I was in -- I never thought about race being an issue other than when we lived in [a very large Midwest city] when I was in 6th Grade, our school was becoming integrated and that bothered my dad a great deal, a great deal.

And him and I and one of my brothers, we drove from [a very large Midwest city] to [another very large Midwest city in the neighboring state] when we were getting ready to move there and we met a realtor there. And they had a very open conversation that we would not live where there were African Americans. We would not live and that's why we went straight to [a suburban county] at the time and we went straight there.

And my dad, you know, he never had seen, he always told the story about how he never saw an African American in his entire life until he enlisted in the navy in the late-1940s. And when he showed up to San Diego for training, that was the first Black person he had ever really seen. He had never gotten out of his little towns of Nebraska and you can go even 2013, you can go to a lot of places in Nebraska and not see anybody, but just your mid-Western White folks.

So he was very adamant that we would not be around African Americans and we wouldn't -- he made a big deal about not hiring them in the '60s and we were secluded. I mean, the [suburban school district] was White and they were very proud of that. They really were.

But over the years, as my dad got older, they never -- he grew to accept what he couldn't stop is basically how he looked at it. (Calvin)

Calvin's father deliberately chose the Whitest suburban community to which to move his family which included the Whitest school district his father could find. Not surprisingly, Calvin's father was also adamantly against the election of President Kennedy.

Nixon and Kennedy. I remember watching the debate with my dad and my dad was fascinated by how fascinated I was with it. And I can remember my dad being very adamantly opposed to Kennedy. There was a number of -- I always joke back now, since I teach psychology, I always joke, think back if it was some sort of reaction to his own parents being Catholic and the whole bit. And then, of course, I think Kennedy, it was just natural for him not to like because he was a Democrat as well. (Calvin)

Calvin's father had turned away from Catholicism and embraced Protestantism (Presbyterianism). I think Calvin was sensitized toward structural racism by his father's overt racism in being against JFK and choosing only White communities in which to move his family.

Wilma was kissed by a black boy in first grade. Everybody went nuts.

I was kissed by a black boy in first grade or something. And, you know, my parents were just--Oh, yeah. But I think, frankly, I think it was more of the kiss than the--I mean, I don't really know. But, at least, that's how I took it as a child that I wasn't allowed to play with boys anymore than I wasn't allowed to play with black kids. So I wasn't allowed to play with boys for a little while at recess. (Wilma)

In the same year, sixth grade girls harassed her going home and back for lunch.

--another race thing I remember in elementary school. So I was in first grade ... and these were in the days you used to walk home from school for lunch--and I went back. And a group of sixth grade black girls always played tetherball. And I had to walk past that tetherball area to get back to the classroom, unless I allowed extra time when I could walk all the way around the school, which sometimes I did. And I just have this memory of them consistently pulling me into their circle and pushing me around. They never hurt me, but they pushed me around, this little white girl. And all these-, I mean, they were big. To me, they were sixth graders. These big black girls would just push me around, and they would make fun of me and, you know, and then they'd let me out....So-, but, again, I feel like my-, I was scared of their size. And I don't know. If I hadn't had ... I had more experiences with African-American people 'cause there were, basically, two or three African-Americans in my class in high school. (Wilma)

By second grade Wilma had been kissed by a Black boy and was harassed by sixth grade Black girls. She had been given the message that she shouldn't play with boys, and that Black girls were scary. Yet there were less than a handful of Black students in her high school class. These incidents with Black children made a strong impression on Wilma.

Gay boys coming out: how gay straight alliances can smooth the way

Ellen is probably the most experienced of the participants in working directly with sexual minority students in her own classroom. When I interviewed Ellen she was teaching high school English in a very small, very Catholic community. In the comments below, Ellen is making the distinction between a boy she has in her junior English class now, compared to the brother of a sophomore student several years ago.

Now with all the bullying training that we have to go through and that schools have to implement, there is specific language in the handbook about bullying and that kind of stuff. Which is surprising given our community? For example, before I got here I had a sophomore girl and her older brother who had already graduated, he had come out as being gay and his parents completely cut him out. And so I didn't even know that she had an older brother for a very long time. ... she was a sophomore student of mine, here. You know, it was the dark secret that nobody talked about. So it seems that we have progressed a long way from cutting him completely out to now this junior boy. I think he has some pressures put on him from some kids that are not as accepting, but I think it is a lot better than what it was. (Ellen)

Progress, in this context, was that this boy is enduring less harassment from his classmates, and his parents have not made him homeless. The school year before I interviewed Ellen there was a student who came out.

... last year I had a student that identified as being homosexual. And he is not with us anymore. He is at-, I may get it wrong, but he is at some kind of mental institution. That sounds terrible but he's got a really messed up home life and that kind of stuff. (Ellen)

Without divulging too many details, Ellen went on to say that this young man had posted sexually explicit information on Facebook.

Ellen: I know that there was quite a bit of bullying that was going on, on Facebook. I hate Facebook. Because he would post "My boyfriend and I are gonna do this," and was very sexually--

Jo: Explicit?

Ellen: Yes. And so the kids would comment on that. And so I know that that kind of stuff was going on, especially at the beginning of the school year last year. And so our counselor really worked with him and a number of other students to try and resolve some of those issues and talk about what's appropriate to publicly declare [in social media].

Ellen was concerned that his Facebook postings drew the attention of classmates who then engaged in cyberbullying, as well as harassment at school. Ellen goes on to say that there were other issues with this young man that may have also contributed to his not being in school now.

So I don't know, I think he would have ended up in this situation had he been straight or not. I think he dealt with some issues because he was homosexual but I think he had much bigger issues than that. (Ellen)

My understanding is that Ellen maintained not only her professionalism as a high school English teacher, but she also maintained her compassion toward this student in spite of his inappropriate postings on Facebook. She acknowledges that learning what to post on Facebook (and what not to post) is not innate knowledge; it must be taught. In addition, Ellen became sensitive to the contextual influences on this young man; in that, it was not only his coming out that was problematic, or his postings on Facebook, but that there were additional issues at home that made his school life difficult to navigate. This young man's struggles raised Ellen's awareness of the complexity of sexual variance with adolescent development; that adolescents don't know the rules of engagement on Facebook, for instance. If heterosexual students had posted explicit information on Facebook, no one would have noticed or cared.

The purpose of the Gay Straight Alliance is to provide a safe space for gender and sexually variant students and allies to meet. Wanda, Calvin, Marcia, and Harry had some

experiences with GSAs in schools where they have taught. However, Bill was not only the first GSA sponsor at the current high school where he teaches, but he keeps a poster on his door to remind students what is acceptable and appropriate discourse in his classroom.

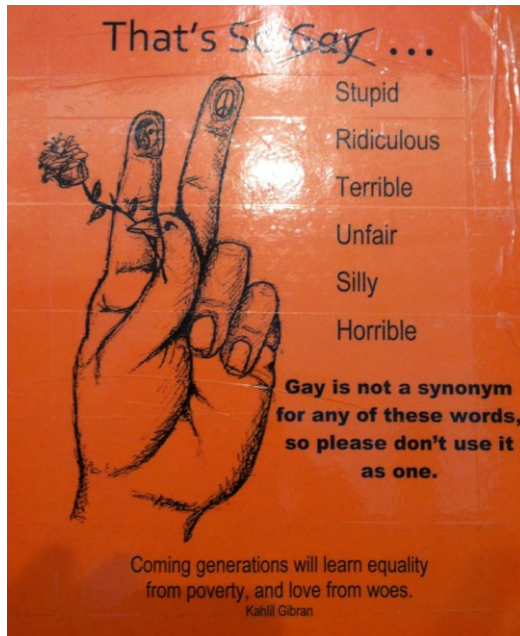


Figure 5.4. Poster of alternative words for "gay" in "That's so —"

Barriers to starting and maintaining GSAs range from objections by parents, lack of support from the school board, and a belief that the counseling staff should just “handle” sexual minority students who have difficulty adapting within the school environment. The importance of GSAs lies in the opportunity for gender and sexually variant students and allies to not only congregate together in a supervised environment, but to learn together the history of gay and lesbian civil rights. Ideally, learning about the civil rights movement for gays and lesbians raises the consciousness for other marginalized groups.

One influential student: this is who I am, I am confident

Sometimes, in life, there is one person who influences us so deeply about a troublesome subject that we always remember that person and their influence upon us. Sometimes it is a teacher; sometimes it is someone younger. In the case of my participants, there was a young man who went to high school in a neighboring community where several of my participants teach. We will call him Brian. When Brian was in middle school, he attended the very first Pride Prom organized by my partner and

I. When Brian graduated from high school, he entered MidCountry College. During his high school years, he had attempted to start a GSA at his high school, but the school board blocked every move. To this day, there is no GSA in that high school. The school counselors “deal” with issues related to gender variance and sexual identity. Brian, however, influenced the beliefs and attitudes of teachers in his middle school, his high school, and at MidCountry. He is currently finishing his fifth year at MidCountry and considering graduate school.

Both Calvin and Harry remembered Brian from when he was a high school student, although he was never in their classes. Linda, however, remembers Brian from Expository Writing.

Linda: ... at MidCountry teaching [Expository Writing], I actually had a student who, he’s very involved on campus with, I forget what the organization is, but...

Linda: ...um, if I tried to guess, I’d be wrong. But, um, he is very involved with that and, um, very; he was very open, um, about his orientation, you know, pretty much from day one, just...

Jo: Sounds like Brian.

Linda: His name is Brian; yes! It is Brian!

Jo: He’s from [a neighboring community]. Yeah.

Linda: I adore Brian. He was one of my best students. And it, you know, it didn’t present any problems in class and I think in part that is because he’s so open about it and whatever. Like, this is who I am. I’m confident. And in class, at least, he very much didn’t care. But it could be also; I mean, I try very hard to tell them that I don’t care who they are. Um, and I actually open; that was the first semester that I was trying very hard to do that and I actually opened class by telling them about me. You know, I grew up on a farm, I say y’all, I say “wersh”, I say crick; you know, you’re going to be okay with that.

In the semester Linda’s classes included Brian, she was becoming aware of her own identity and making a conscious effort to be open and accepting.

Linda: It was a writing class and he wrote about, um, trying to think what he proposed now. One of the papers is a proposal paper and he proposed some kind of change to the City’s, um, it was something about, at the City level, something about sexual orientation.

Jo: It had a discrimination ordinance, I betcha. Cause that was before; that was right at the beginning of the...

Linda: I was trying to remember if that would have been the right time.

Jo: ...with the City Commission. Yep.

Linda: It may have been.

Jo: Um, hmm. He was very involved in the group ... that brought the anti-discrimination ordinance to the Commission

Linda: Yeah, okay. That rings a bell so I'm sure that's it ... I'm sure that's probably what it was. It was a very strong paper. Not that I'm supposed to tell you that, but it was. And he actually, there were a few other people in the class who, um, struck up conversation with him about it, you know, because they all read each other's papers to edit and whatever. Um, and I think, I feel like he raised a level of awareness just by writing that paper because students who, I mean students don't tend to watch the news or read the newspaper, you know, and so I was really, kind of; kind of impressed and kind of glad that issues like that and issues about mental health were getting written about in that class because they were very, it felt like a community kind of class.

My understanding is that Brian provided a positive counterpoint for Linda. Her friend, Tommy, had been picked on and harassed all throughout their school years; her friend, Luke, had already lost one music director job because of his sexual orientation; yet, here was Brian advocating for the civil rights of sexual minorities to the City Commission and earning the respect of his peers. Brian wasn't just talking about social justice; he was acting his social justice consciousness.

Working directly with sexual minority students: learning on the job

In previous sections experiences have been shared where participants worked directly with sexual minority students. This is the work of the ally: people who align themselves with a minority group that is different from their own for the purpose of advancing social justice (see Table 5.5). There are at least three committed allies among my participants: Bill, Ellen, and Marcia. Bill was the only faculty member of the nineteen teachers in his high school who were asked who agreed to be the first sponsor of the Gay Straight Alliance (GSA). That was fifteen years ago, and the GSA is still going strong with different faculty members having served as sponsors. I have written about Ellen, who worked with middle school students in an alternative school and who had several gay boys in her high school English classes for whom she has provided support. Ellen first became aware of issues regarding sexual variance as a resident advisor at MidCountry. With the first girl who came to her as an RA, she did not feel that she handled the questions well.

Ellen: And then I had a second girl that came out because she was feeling things for one of the soccer members. And she talked with me, "You think I am?" "I don't know that's your personal opinion." She talked about, "What about my parents?" and I don't know, but that one seemed to go so much better. "It's not going to be that big of a deal."

Jo: So was there a conversation in your home about homosexuality? How did you come to that place in yourself, where as an RA you were fairly confident that these girls coming out was not a bad thing?

Ellen: I don't know how that was ever instilled in me, because I don't ever remember my parents sitting me down and saying, "This is acceptable." But I always knew it was acceptable, that it is not something that's wrong, or should be shunned. My dad and I actually just recently talked about it and talked about the genetic link, and talked about how God would never create somebody that he didn't love. And if somebody was created like this, this can't be wrong. I don't ever remember that discussion as a kid, I don't know.

As of a result of Ellen's many experiences with sexual minority students, she includes a book in her high school English curriculum that has a gay character: *Ironman*, by Chris Crutcher (1995).

And then there is Marian, a para-professional at the high school in a neighboring community where several of my participants teach and where Brian went to school. Marian became aware of discriminatory attitudes toward sexual minority students when administrators suspended an out gay boy who snapped one day. The gay boy who had been bullied relentlessly, struck back at the bully boy. Without adequately investigating the reasons, administrators suspended the gay boy who had been bullied, but neglected to discipline the bully boy. Another incident occurred with the sons of two dads.

Marian: This year [there] was a new challenge. We had a new student who is underneath our services who transferred in at the very beginning of the semester and he's moving from a larger city to this small community and is very openly gay and he made that very clear his first couple days to a lot of students who were very uncomfortable around him and then hit on a male student who identifies as straight, who has two dads but not very many kids at the school know that. So that was an interesting day in our department just trying to –

Marian: I know that Jonathan, the kid who has two fathers, he's got an older brother who is very hostile if you talk about his dads but he's also the kid – the older brother will also be like, "Dude, you're so gay" to all of his friends.

Marian: He's not sensitive to it but his little brother is. But the little brother is much quieter about it and Jonathan takes better care of himself than his older brother does. Dresses very nicely and takes his dads a lot more seriously than his older brother. And the new student then hit on him and Jonathan just shut down.

He didn't freak out completely but like, "I don't know what to do." They were in gym class together when it happened so it was just kind of a really uncomfortable situation for the two of them and it was just like, "All right. So this is what this new kid is going to be like. Okay. That's cool." It was literally the second day.

The gay boy who hit on Jonathan presents a problem for Marian in that this new gay boy seems to be hitting on Jonathan, not because Jonathan is gay, but because he has two dads. It seems that the new gay boy is making the wrong assumption. This will make the semester a little more challenging for Marian, but her response is to remain calm.

Marian: Otherwise, at least as far as I know, I don't know how many students identify as trans or even – we had one student last semester that identified herself as a lesbian but she wasn't very open about it. Once she got comfortable around me, she talked about it but she was also kind of unsure of where she actually – some days she'd identify herself lesbian.

Jo: So she's questioning.

Marian: Some days she'd be straight. Yeah. She was definitely in questioning stage. But then she ended up leaving so I don't know what she's up to these days.

Marian's response to the questioning student was to listen even though my impression is that the going back and forth, from straight to lesbian, was new for Marian. Still, she appears to have remained calm and present for this student.

Table 5.5. Participants working directly with sexual minority students

Name	Age	Teacher Education status	Context	Experience
Bill	Over 25yo	In-Service	High School Music Program	Being the first GSA sponsor in his building; maintaining a welcoming and inclusive classroom environment
Ellen	Over 25yo	In-Service	Resident Advisor	Students discussing same-sex attractions
Ellen	Over 25yo	In-Service	High School English student	Parents cutting off student who came out
Ellen	Over 25yo	In-Service	High School English student	Young man having to leave public school because of cyberbullying and other events tail-spinning
Marian	18-25yo	Other	High School Para-professional	Administrator not investigating a bullying case thoroughly
Marian	18-25yo	Other	High School Para-professional	Administrator suspending the bullied gay kid instead of the bully
Marian	18-25yo	Other	High School Para-professional	Students with two dads being hit on by a gay boy
Marian	18-25yo	Other	High School Para-professional	Female student questioning her sexual orientation

For each of these participants, being present for sexual minority students was something they did without thinking about it a lot. It was a commitment to social justice

that had become part of their personality. At some level, each of these participants was able to identify with each sexual minority student and be present for them.

Developing an academic or scholarly understanding of marginalized groups must be followed by action. This is the consciousness of social justice education. “Walk your talk.” Each participant story of racism, for instance, affected them later in life. For some, the effect is primarily in thought or understanding; for others, the effect extends into action.

RQ3: Improving Teacher Education

3A. Learning in the formal (graduate or original, undergraduate) classroom

In general, participants stated that they had little if any formal preparation in their teacher education programs for having gender or sexual variant students in their classrooms. There were a few exceptions, but none of the exceptions occurred at MidCountry with my participants. And, to be fair, only two participants were pre-service. Neither pre-service participant had completed their undergraduate teacher training program. The majority of interview participants were graduate students. Their answers to the teacher preparation questions, therefore, were limited to the value of MidCountry’s graduate program in preparing them for gender and sexual variant students in future classrooms. Participants’ comments regarding preparation for gender and sexual variant students in their classrooms fell into three categories: classroom and life experience, original (teacher) education, and graduate teacher education. These next three sections will address these categories.

Gender and sexual variance addressed in their undergraduate program

Bill attended a regional teacher’s college in a neighboring state. He clearly remembers the graduate student who taught the practicum portion of the multicultural course. The instructor would walk in and assign roles to the pre-service students.

“Okay today we are going to be 3rd graders and Bill you’ll be me. Jo, you’re going to play the OCD student with Asperger’s syndrome.” And then we would role-play. One day I was the BD kid. So I crawled up on the shelves, wrapping the blinds cord around my neck and threatening to jump. The poor girl who was trying to keep control of the classroom didn’t have a chance! One time he had... I remember this like it was yesterday... two of my band director friends and he had them go out in the hall. The person being the teacher was behind the desk. It was

supposed to be parent-teacher conferences. When John and Luke came in they were a couple. So they were the two dads. The cool thing was that he had them come in and do this and you have to think on the fly. How does this work. The person who was playing teacher that day was having a small heart attack because she had never known any gay men. (Bill)

Bill remembers the moment when he really took this role playing seriously.

The best part was afterwards ... he would say, "okay, you really need to get Jeffrey off the bookshelves because he could hurt himself." That's your number 1 priority. "So if you are teaching in a large urban area you're going to have same-sex parents. You could have moms in jail. You could have moms working 3 jobs." And I remember thinking okay, this is going to happen. (Bill)

He realized that there were going to be same-sex parents. There were going to be parents with whom he had no life experience yet.

Kaitlyn completed her undergraduate teacher education program in California. I asked her if her teacher education program taught her how to handle sexual orientation in the classroom.

A little bit. We were definitely, my program was extremely social justice oriented. So there was a lot of talk about racial inequalities in the system and class economic, social economic disparities and differences, and gender differences as well. I think it was more how to accommodate and make sure that everyone-, we weren't taught, if somebody came to you and said I think I'm gay, what do you do? But we were definitely taught to be aware that our students may be gay or may be bisexual or may be experimenting and that that was normal and how to teach so that those kids also felt comfortable. (Kaitlyn)

Kaitlyn's undergraduate teacher education program included the understanding that there would likely be sexual minority students in their classrooms.

Susan was disappointed in the multicultural course at MidCountry. She was disappointed in the kinds of questions her classmates posted online. She was also disappointed in the brevity of the course.

We had a multicultural course ... only one day because it's only a half of a semester class was multicultural, um, education. So it was very short so we had limited time. I think it was only once a week so one week we did, um, uh, equal rights ... [someone came to speak to the class]

So, um, but yeah, we did have a seminar on that. Um, it was quite brief, though, so it wasn't; and I believe that was the same time where we, they brought in the video about, you know, do you need to bring that into elementary schools. When do you start talking to kids about sexual orientation? Um, and we learned about the difference between gender roles and sexual orientation and those things. Um, but, like I said, really brief so I don't necessarily know that it was covered

enough, um, especially for right now all the legislation that's being passed and the society's changing. Um, they're being more open and accepting, which I'm glad, um, I'm glad but we need to know as teachers how to handle that, you know.
(Susan)

Susan would have liked to spend more than one class period on gender and sexual variance among both students and parents.

Marian took courses outside her teacher education program. She enrolled in women's studies and initially intended to get a minor; but when she began to feel "othered" in women's studies, she enrolled in the leadership studies minor. At MidCountry, the School of Leadership Studies is noted for having "out" sexual minority faculty and for addressing sexual orientation in leadership minor courses.

I actually minored in leadership studies. And that was great. I also took a few women's studies classes because I was going to minor in women's studies. So I learned a lot through those and women's studies, I felt really separated from [other classmates in women's studies] because I was the white privileged girl that they were always talking kind of negatively about and I felt bad and I kind of distanced myself from that but leadership studies really taught me a lot about just seeing people equally and it's almost not so much seeing people equally but why is it different or people would just be open about it. Like, I know one of my instructors was openly gay and he was open with us about it and it was just like, "Oh, so they're not what they say on TV."

Not every openly gay man is flamboyant and wears tight pants and the gay guys look like normal guys. Gay women look like normal women. Everybody is just a normal person and leadership studies really opened my eyes to – closed off the stereotypes that I'd – 'cause, you know, through TV and through social media, I'd learned so many different stereotypes but that's all I knew by then. And then once I had experiences on campus, once other people talked to me about homosexuality and what it was and what it wasn't and how you couldn't really – how there wasn't just a label, a clear setting for it, then I was just like, "Huh." It was a great learning experience. (Marian)

In her leadership minor program, Marian received the kind of multicultural education that facilitated her growth in understanding sexual orientation.

Gender and sexual variance missing from their undergraduate program

Of participants who could remember whether gender and sexual variance were included in their undergraduate teacher education program, several participants reported that these topics were missing (see Table 5.6). The picture that seems most clear is that

teacher education programs focus on race and special education (exceptionalities), maybe socio-economic class, but rarely on gender and sexual variance.

Table 5.6. Gender and sexual variance missing from participants' undergraduate program

Name	Age	Teacher Education status	Undergraduate teacher education program	Notes
Frank	18-25yo	Pre-Service	MidCountry	"not at all"
Ellen	Over 25yo	In-Service	Small Christian College	Psychology course
Harry	Over 25yo	In-Service	MidCountry	Race, Class, Exceptionalities
Marcia	Over 25yo	In-Service	MidCountry	Mostly race
Nancy	Over 25yo	Other	Regional Teacher's College/neighborhood state	Gender in Children's literature
Calvin	Over 50yo	In-Service	Regional Teacher's College/another state	80% Black students; none
Lindsey	Over 50yo	Other	Regional Teacher's College/neighborhood state	Special Education only

One or two courses, race primarily

Eight participants, all graduate students at MidCountry College of Education, had comments relating to their preparation for gender and sexual variant students in their classrooms. Ellen reported that she had taken one course that addressed multicultural issues, including gender and sexual variance, *History of American Education*. Wanda transferred from Curriculum & Instruction to Modern Languages.

I started here in the College of Education. In the fall. And then for Curriculum and Instruction with --ESL focus. And then I transferred out to the Modern Languages Department to do the Second Language Acquisition and TEFL. So I've only had one class that is technically under College of Education. And in that class, I would say there was zero attention paid to diversity of any kind. It was a [inaudible 00:52:21] Linguistics class for ESL and dual language. And, despite the fact that we were talking about students who are necessarily culturally diverse if they're not speaking English as their first language in some way, you know, if there's-, it just wasn't addressed, we talked about classroom applications of linguistic principles. But not anything along those lines, so I don't know if that is a good answer to your question. (Wanda)

Bill also expressed an interest in doctoral level coursework being more directly forthcoming about gender and sexual variance.

Well I think in [Former Dean]'s and [Associate Dean]'s [Preparing Future Faculty] class last semester we had a lot of discussion ... The idea that it is on the radar... that sexual orientation and gender identity... When I asked the questions about having long hair and things like that... The gender norms. They were kind of like, you can't for one thing. It is illegal. But I felt like they addressed a lot more of the gender role issues than any other classes I've had. Even the music

school at [State Regional University], as a master's student, ... and maybe because I have grown up with gay friends my entire life... I grew up sort of breaking the stereotype of the show tune-singing tenors. I've been around it my whole life. Some of my best friends' kids that have gone to my program were out in high school.

My thing is that... I'm in that generation that's the transition between... the generation before me that was very no, no, no, we don't talk about these things. But the generation coming up behind us... the kids I teach now for the most part, my kids just don't care. "Oh, you're gay? Cool. Let's go get a cheeseburger." It's not an issue. At least with the kids I teach. And the fact that I lean more towards that versus the older generation... it might be naïve on my part and hopeful thinking but I want to say that people at the doctoral level and doctoral level courses are a little bit more intelligent and a little bit more progressive than the average bear. (Bill)

Nancy, on the other hand, is a second year doctoral student who intends to graduate with her doctorate in two years. She will take one multicultural course where LGBT issues in K-12 education will be discussed. Linda, however, received the majority of her exposure to gender and sexual variance issues at her undergraduate university but has not had any experiences during her MidCountry doctoral work. Wilma confirmed that her doctoral program of study had no multicultural or diversity courses.

Table 5.7. MidCountry graduate programs rarely address gender or sexual variance

Name	Age	Teacher education status	Notes
Marian	18-25yo	Other	Nothing in her master's program
Bill	Over 25yo	In-Service	Nothing in his doctoral program
Linda	Over 25yo	Other	Nothing in her doctoral program
Kaitlyn	Over 25yo	Other	Nothing in her doctoral program
Wanda	Over 25yo	Other	Neither ESL nor Modern Languages
Wilma	Over 50yo	Other	Nothing in her doctoral program

Gender and sexual variance missing from their graduate program

Participants reported overwhelmingly that gender and sexual variance were missing from their graduate programs.

What can be said

Five participants (in-service or other teacher status) had comments regarding the preparation (or lack of) received in their original, undergraduate teacher education program for gender and sexual variant students in their classroom. The two pre-service participants shared their concerns about being prepared for gender and sexual variant

students in their future classrooms. Pre-service concerns were different for each participant. Sally, who aspires to be a building principal, already had a fairly well-developed philosophy.

Jo: So in the future, when you are a principal of the school and you knew that there was a teacher allowing kids to make fun of other kids, especially in terms of their sexual orientation, how would you handle that?

Sally: I would talk to them. I don't know exactly what I would say.

Jo: I realize that you are not in leadership yet, but that is where you want to head in the future.

Sally: Yes. I wouldn't go as far as to say, "you can't say that" but I would explain that ... if it is serious enough and it is causing a negative classroom environment ... I would tell them, "It's not okay... Teachers are role models." Teachers spend more hours a day with their students than students do with their own parents. So if a teacher is biased and makes fun of other people, your students are going to do that, too. That is not okay.

Sally, however, was cautious about the effectiveness of her teacher education program at MidCountry in preparing new teachers.

I just think that for those of us in teacher education I believe that we should expect these issues to come up, and we should be expected to know how to respond to them. I'm not sure that we are being prepared in our coursework to respond to these issues but I'm also not sure that we can be fully prepared. (Sally)

Ellen, raised a Mennonite, received her initial teacher education training from a small Mennonite college that "was on the forefront of that kind of issue."

The Mennonite community ... the Rainbow Mennonite Church was one of the first churches to come out and say, "We support gays and lesbians. Come on down, we'll take you into our church." So I feel like the Mennonite tradition really welcomes anything, and so it surprises me looking back that I don't think I necessarily received any training [in my teacher education program] specifically on that. (Ellen)

Lindsey received no specific training in gender or sexual variance in school children even though her major was Special Education, and her undergraduate teacher education program in a different next door state teacher's college included many field experiences and different kinds of classrooms.

Nancy remembers only a children's literature course.

I remember a class where we were introduced to children's literature in a way that focused on gender, and I remember that there were suggestions made about books to read in class ... but there was nothing on how to respond to a child expressing

themselves outside the gender norms or how to talk to kids about gender identity or gender expression. (Nancy)

In addition, Nancy expressed a great deal of concern in not knowing how to respond to elementary students who might be questioning their gender assignment or their sexual orientation.

Jo: Let's say a student comes to you (male or female) and the student is questioning their gender identity. The student might even relate it with their sexual orientation, depending on the age of the student. How would you talk to them?

Nancy: I don't know.

Jo: Do you think the majority of parents would know how to answer that question?

Nancy: No. My hesitation is that there are so many restraints on what we can talk about and what we can't talk about. If there is a controversial issue like religion or sexuality, students may not talk to us about it because we're not allowed to talk to them about it.

My understanding is that somewhere in Nancy's undergraduate program she was taught that there were subjects that are taboo in the elementary building. This finding is worrisome because transgender children are recognizing themselves as early as age three or four, well before starting kindergarten (Brill & Pepper, 2008; Gender Spectrum, 2014). Not knowing how to talk about gender identity or gender expression at the elementary level, therefore, appears to be a huge gap in teacher training at the elementary level.

Marian received her original, undergraduate teacher training at MidCountry College of Education, and she reported that although she felt that she did not learn much in her undergraduate program, graduate teacher education was quite different.

I don't feel like I learned very much in my undergrad. I feel like we've focused on [gender and sexual variance] now that I'm a graduate student. We've talked about – not even a lot a lot. I feel like we spent more time learning how to be a person first language. Like, you say, "A kid in a wheelchair" instead of a "wheelchair kid." And I don't feel like we talked about – I don't think we talked about it as often as we could've. I don't know. I almost didn't feel – I didn't feel unprepared when I started to go out in the schools but I didn't feel like I was trained, in a way, to deal with gender identification or sexual identification that I wasn't familiar with. But then again, my brain, through leadership studies, I learned another person and their decision. (Marian)

In addition, as an undergraduate, Marian completed a Leadership Studies minor and took electives in Women's Studies.

And I also took a few women's studies classes because I was going to minor in women's studies. So I learned a lot through those and women's studies, I felt really separated from because I was the white privileged girl that they were always talking kind of negatively about and I felt bad and I kind of distanced myself from that but leadership studies really taught me a lot about just seeing people equally and it's almost not so much seeing people equally but why is it different or people would just be open about it. Like, I know one of my instructors was openly gay and he was open with us about it and it was just like, "Oh, so they're not what they say on TV."

Not every openly gay man is flamboyant and wears tight pants and the gay guys look like normal guys. Gay women look like normal women. Everybody is just a normal person and leadership studies really opened my eyes to – closed off the stereotypes that I'd – 'cause, you know, through TV and through social media, I'd learned so many different stereotypes but that's all I knew by then. And then once I had experience on campus, once other people talked to me about homosexuality and what it was and what it wasn't and how you couldn't really – how there wasn't just a label, a clear setting for it, then I was just like, "Huh." It was a learning experience, if anything. (Marian)

It should be noted that the current School of Leadership Studies at MidCountry College was formerly a unit of the MidCountry College of Education. The argument could be made that the optional leadership studies minor was filling a gap in the MidCountry teacher education undergraduate program.

Bill is the exception among participants who are currently in graduate school at MidCountry, but who received their original, undergraduate teacher training at a neighboring state's regional teacher's college that included addressing issues of gender or sexual variant students and parents. Bill's teacher preparation program included a seminar in preparation for student teaching that utilized role playing and specific case studies.

3B. Teaching attitudes underlying inclusivity

Eleven participants had fairly well-developed attitudes related to students with differences. From life experiences and from classroom experiences some participants had taught themselves about sexual minorities. Others had absorbed societal stereotypes and misconceptions, yet they stated to me inclusive philosophies.

Keeping an open mind: kids today have a lot of decisions to make

Each participants' philosophy recognized the importance of staying open to their students. Kyle, who previously indicated to me some fear of sexual minority students, made it clear that he will keep an open mind toward his gay students.

I guess more along the lines that it's just really more in helping anyone no matter whether they're a different race or a different orientation because they can still be of use towards anything. I mean, you've got actors that have done so well even though because of their orientation and other positions. I mean, even there has been some positions where they get certain people that have that orientation because of how well they are with different skills that are obtained. (Kyle)

Nancy also appeared fearful of non-gender-conforming elementary students. Yet she stated clearly her attitude toward her students.

I don't want to try to persuade a student one way or the other. What I think is right is not necessarily right for every student. I don't want to put what I believe onto my students. (Nancy)

Kyle and Nancy's attitudes are in line with Ellen's where she does not agree with dictating to students her personal values.

I feel like I really have to balance my own personal opinion with the community that I am in. We have a teacher who's, it's maybe her second year [teaching], her first job, who has got into arguments about the gay and lesbian and how you need to accept that community. And she has gone so far as to say, "No, you're wrong, these are the reasons why," and she has gotten into a verbal argument with students.

While I can appreciate where she is coming from and that aligns with what I feel, I also feel that my role as an educator is not to have a confrontation with students. So I do not allow words like, "Gay," "Oh, that's gay!" I don't allow that in my classroom, but I am also not going to fight with a student and say, "I am right, you are wrong." I wish I could, but I don't feel that that is my place as an educator to necessarily go in and dictate my values. (Ellen)

Ellen's teaching approach goes beyond not putting her values on her students and enters the realm of being someone who facilitates the identity development of her students. Bill echoes Ellen's teaching approach.

High school was really rough and that is one of the reasons that I teach high school. It's one of the biggest reasons for a lot of the stuff that I do in my classroom. So much of what I do in my classroom has nothing to do with music. It has to do with providing an environment where kids can feel safe and accepted. (Bill)

Bill is committed to a classroom environment where his students can learn and be creative.

Two participants stated that they just did not care about the sexual orientation of their students. At first, I found this a little disconcerting, because as a person who has gone back to school many times, I definitely want my instructors to care about me as a person. In addition, I would have never taken on this research project if I did not believe that it is important for sexual minority students to be known. However, in reflecting on my participants' comments, I came to understand *their* points of view. Wilma, who had previous K-12 teaching experience but teaches now at the postsecondary level, shared her point of view.

I don't honestly care. I really don't. It's the person who's in front of me today who matters, and I certainly don't feel like it's something I want to change or should be changed or anything. (Wilma)

Wilma is also the participant with many gay male friends. She is very comfortable with sexual variance among her male friends but isn't as familiar with gender identity or gender expression. Yet she appears to be very open-minded. It seems to me that when she says she doesn't care, she is expressing an open-mindedness toward the gender or sexual variance of her students. Linda has never felt that sexual orientation was that important.

Um, hmm. But, um, anyway, like I said more open and, uh, [sigh]; I guess it started [at her undergraduate college] really, when I was an undergrad, but I had some teachers who, um, identified as; well she had identified as, they identified as lesbians, specifically. But, um, I didn't; you know, now that I think about it, I don't think that I've ever had a gay male teacher. Or at least not openly so; but that's beside the point. [laughs] Um, the, and so, kind of my openness to it, obviously, started in college. And then, um, when I was getting my Masters, um, didn't have any actually professors who identified outside the norm, but professors who were very open to it. And I had one professor who passed away last year, but, um, she was one of the professors who was instrumental in teaching us how to teach along with [another professor] ... who identifies as bi-sexual but, um, they were the two who taught us how to teach. And because of that, I think, it was very easy for me to transition to the classroom and, you know, for one; I mean, for one, honestly, I don't really care what my student's sexual orientation is. [laughs] I just don't; like, it doesn't matter. And I would have students who would write about it sometimes and, um, I had a friend who, um, was very Conservative Christian and, um, who just didn't know how to respond to that and I guess I just never thought it was a problem. It was just, wasn't any different than

somebody telling me they grew up in New York. Like, you know, they're just facts about who they are and it makes no difference to me, you know. (Linda)

From Linda's point of view influential faculty members in both her undergraduate and her master's program were non-heterosexual. Having non-heterosexual faculty members who were "out" means that Linda normalized the presence of sexual minority faculty in her teacher education programs. Because of the presence of non-heterosexual faculty, it appears that Linda developed an openness to sexual minority students as well.

Making intentional curricular choices: you have to think for yourself

All of the participants seemed comfortable talking to me about gender identity and sexual orientation. However, their reported comfort level in school environments with gender or sexual variant students varied. Including sexual minorities in the curriculum is a way to normalize the discussion of gender and sexual variance. Ellen uses a novel with a gay character in her high school English class.

The one way in which I talk about [sexual orientation] in my classroom [is that] I have a novel unit that I do with my students that has a teacher in it that's gay. And so his students then have to accept, "Can I have this teacher and have him be gay and be okay with that." So I like to encourage discussion about that but again I don't feel like I can say, "Hey, this kid is right, he figured it out in the end."

There are some pretty good words of wisdom that I feel for this community is pretty where they are. Somebody says to this boy, "You don't have to be okay with whether or not he is sleeping with men because you don't think about your parents, whether or not they are sleeping together. You know that's just something you don't even have to. You close it off, you accept him for who he is." That's the end of the story. You don't have to be okay with it, he has to be okay with it."

So for me I talk to students and kind of help direct the conversation of, "Hey, this is a great way for you to approach it. Your catholic faith may come out and say it's not appropriate to be homosexual but this is one way in which you can look at people and not be hateful but still follow with your beliefs." So that's the farthest that I go with. (Ellen)

It was mentioned earlier that the novel is **Ironman** by Chris Crutcher (1995).

Marcia shared her experiences with including difficult subjects, such as gender identity or gender expression, in the high school English curriculum.

Marcia: I'm starting a new unit tomorrow, actually, and we're going to ... our last unit of the year is going to be discussions of institutionalized racism, classism, and sexism. And so I start with ... we do this discussion technique called "philosophical chairs." And you put up sort of a loaded statement on

purpose and have kids decide whether they agree or disagree with it. And so the one I always start with is “Men are more highly criticized in society than women,” and then they have to decide do I agree or disagree. And then we have a discussion over that topic. So then we’ll carry that over. And that’s a question that is purposefully meant to get them to start talking. But then we inevitably will have a discussion about gender roles and gender identity and all the different ways we identify ourselves and how those are sort of socially constructed and that they don’t really mean anything unless you give them meaning. And they’re very smart about that too. They start to get that. And it’s always a really ... a really interesting discussion. And that’s the nice part about having such a diverse group of kids because so many of them come from all these different backgrounds. And then you’ve got kids who are like, “Well my best friend is gay, and just because he dresses like this or acts like this doesn’t mean that he ...” and you get a very rich discussion. And I think kids who maybe haven’t been exposed to that before start to understand a little better.

Jo: So then will you have a discussion about sexual identity?

Marcia: That will be part of it. It’ll be part of it. That kind of stuff doesn’t make me uncomfortable to talk to them about that because it’s – I think especially now that it’s become such a ... I mean we’ll talk about what’s going on in the news because I think those are important topics. And the whole point of school is so that they can be better active citizens. And if they don’t understand what’s going on how are they supposed to make informed choices? And I like hearing what they have to say. And they always ask me to tell them what the answer is. And I’m always like, “There isn’t one.”

Jo: There isn’t one answer.

Marcia: There isn’t one answer, yeah. There are a lot of answers. But this is the fun part of the year because we’re sort of done with everything I have to make sure I cover. And so I can use lots of supplemental stuff. And these are topics that they get excited about.

I wondered how Marcia handles a student with values different from her own. How does that student or those differing values impact the curriculum in her classroom?

Marcia: Yes, I have had ... we have students ... the big thing is writing ... we’re working on argumentative writing. And so usually it’s some sort of hot topic issue. And with my junior English class we keep it focused on whatever we’re reading to make it a little bit more higher level. But with my AVID students, I still had them write it sort of like a persuasive essay would be. And they got to choose the topic. And I had a student who chose gay rights but was very anti-gay rights. And it was hard for me to ... because I read the paper and I was trying to be objective because I didn’t want him to think that it wasn’t okay. It’s okay to believe what you believe. I might not agree with you, but ... and so I was trying to grade the ... ‘cause the paper was ... the argument was totally illogical. But I was trying to figure out how I could help him understand it was illogical without it being because it didn’t match my own logic. Do you know what I’m saying?

Jo: Yes.

Marcia: So I was trying to be objective in looking at the arguments he was making and say, “You can’t really make this argument because it’s not rooted in logic. But then your whole paper falls apart. But I don’t want you to think that it’s because I think you thinking gay rights isn’t okay is illogical.” You know what I mean? It was just very ... it was hard to be objective in that situation. And when he got his paper back from me he switched his topic because he couldn’t figure ... he was like, “Well if you’re saying this isn’t ... none of what I said is logical, then there’s something wrong with my argument, right?” And I said, “Well yes.” But then I didn’t want it to be that I was pushing my own agenda on him. And so I kept trying to tell him, “It’s okay if you want to write about this. But you just have to find a much more substantiated way of making this argument.” But he couldn’t so he got a new one.

Jo: What did he switch it to – I’m curious?

Marcia: He switched it to something like ... gosh it was like having playoffs in football or something very not controversial in terms of any sort of religious type thing. So that was the situation. I kind of felt bad because I didn’t want him to think that ... ‘cause I think he felt like I was upset with him. And I didn’t want him to think I was.

Jo: Right.

Marcia: But that is hard when I hear them say things. And I’m like oh but you’ve been fed that by somebody ‘cause you’re 16. There’s no way that you think that on your own. And these are kids that in any other situation are totally the opposite of some of the things that they would say. So I’m like somebody is telling you to believe this. So we have that discussion a lot about separating our parents’ and our families’ beliefs from our own, and how do we start to figure out what we think – which is why I always tell them, “That’s why I’m not going to tell you what I think because it doesn’t matter what I think. You have to think for yourself.”

Marcia thinks critically through her own responses to this young man and maintains her professionalism with him. In addition, Marcia appears to have no fear around difficult conversations, although she admits that they challenge her.

Lindsey stresses that the curriculum has to be connected to real life.

And, you know, and I guess that’s the lesson in all this is [sighs] how do you teach any of this without the experience, you know, I’m a real believer in experiential education. No matter who you are, no matter what level, teachers, you know, I’m just-, we’re putting together a workshop for teachers this summer, it’s all industry experiences, field experiences, field trips. And if we’re not in the field, we’re bringing those experts in to teach-, because we’re trying to make that connection between the classroom and the real world. Which is the thread that runs throughout my career is, if you don’t walk it and smell it and touch it, and if you don’t see it, experience it, it is awfully hard to explain it to you. It really is,

so, we're gonna try to take you by the hand every single time we can and get you in the middle of it, so. (Lindsey)

Even though Lindsey's summer curriculum relates to STEM careers and connecting students with working scientists, similar concepts apply to curricula for gender and sexual variance. When students meet non-heterosexuals, hear their stories, ask their questions, and feel respected, a connection is made that goes beyond the stereotyping so prevalent in American society.

Wanda builds on Lindsey's comments. Whereas Lindsey would say that students need to have experiences with non-heterosexuals, Wanda would say that gender and sexual variance need to be discussed in the classroom.

Wanda: One of the nice things about teaching English is that nearly anything is a lesson. As long as it is in English. So you can talk about cell phone plans and work math into an English lesson. Or you can talk about history and work historical events into-, you know, I feel that my field will allow a lot of flexibility in that way. So, I do hope to provide that kind of thing that I see as like a-, how I will do that? Still figuring that out. So I've taught ESL to a small group of women, Mexican women, for a year, and then I've also taught GED classes for about six months.

And teaching the Mexican women was interesting because they represented a fairly cohesive, like, cultural outlook together, they were all part of the same very small community. Catholic and fairly insular in that community, which is why they had been in the United States for like eight years and didn't speak English. And then, in the GED program, that was in New Orleans proper inside the city. [sighs] And there, it was a big deal to talk about race. To let race be like an okay issue in the classroom because probably 98% of our students were black. And 98% of the teachers were white.

Jo: Yep.

Wanda: So, but even there, there wasn't that much talked about gender issues or sexuality issues, so I would like to just kind of in the same analogous way as you include race in a classroom and be like, "This is something that's allowed to be talked about. Like, we don't have to pretend like we're all the same race here." I wanna do that, too, for sexuality. To say things like, you know, just, "I think even just like saying the words sometimes can be powerful in a society where a lot of times, it's like, 'Well, if you don't talk about it, then everything is cool.' But it's not really, if you never talk about race, does racism go away?" No. If you never talk about sexuality, does people's ignorance about sexuality go away? No.

Wanda describes one of the biggest conundrums in American public education today: how do we produce a more diverse teacher corps? Since 90% of K-12 classroom teachers are White, middle class women, how can they be effective facilitators of

learning for African-American, Asian, and Hispanic children? If we want to increase the level of difficult conversations in K-12 classrooms around gender and sexual variance, does the teacher corps need to be more gender and sexually diverse? To diversify public school teachers in this way *could* significantly disrupt the heteronormative and gender-conforming expectations hidden within contemporary American public education.

Managing the classroom environment: establish clear boundaries and expectations

The classroom has to be managed intentionally to support students feeling safe, encouraged to learn and to be creative. Sally, a pre-service music education major who intends to become a principal described one aspect of classroom management this way:

Jo: So in the future, when you are a principal of the school and you knew that there was a teacher allowing kids to make fun of other kids, especially in terms of their sexual orientation, how would you handle that?

Sally: I would talk to them. I don't know exactly what I would say.

Jo: I realize that you are not in leadership yet, but that is where you want to head in the future.

Sally: Yes. I wouldn't go as far as to say, "you can't say that" but I would explain that ... if it is serious enough and it is causing a negative classroom environment ... I would tell them, "It's not okay... Teachers are role models." Teachers spend more hours a day with their students than students do with their own parents. So if a teacher is biased and makes fun of other people, your students are going to do that, too. That is not okay.

One aspect of classroom management is being the role model for what is said and what is not said. Teacher attitudes toward gender and sexual variance, as well as other aspects of diversity, can create a welcoming or a hostile learning environment.

Susan, finishing her student teaching semester at the time of our interview, had this to say about what is said and what is not said in her classroom. I asked Susan how she handles inappropriate student speech.

I would just say, "Let's not use that word in the classroom," or, "We're not gonna talk like that to each other." This, but I would, I also intervene when I hear someone say, "You're stupid," so it would just be the same thing I say when I hear that. Any kind of derogatory talk ... I don't want in my classroom. I don't want them to think it's okay to talk to each other like that. (Susan)

In order to accomplish what Sally and Susan are suggesting—a classroom where students are respectful of each other in their speech—Ellen sets clear boundaries and expectations for what is acceptable and what is not in her classroom.

Jo: So you make it clear what the expectations are in your classroom, about what they can say and can't say?

Ellen: Yes. Right.

Jo: And then you kind of leave it at that.

Ellen: Yes.

Jo: Clear boundaries around it for you.

Maintaining an inclusive classroom requires keeping an open mind, making intentional curricular choices, and managing the classroom environment.

3C. Improving teacher education

I was motivated for this study by the hope that investigating the improvement of teacher education related to gender and sexual variance would translate into reduced bullying in school environments related to gender and sexual variance. While I want to avoid blaming the classroom teacher (Kumashiro, 2012) for societal expectations and structural disparities that support sexual prejudice within school environments, I believe that it is imperative to make sure that teachers at all levels have the knowledge, dispositions and skills to receive gender and sexual variant students into their classrooms. Prejudicial speech and discriminatory behavior from classmates, from teachers, and from administrators lower the ability for a student to learn, and I believe these behaviors should not be tolerated. One of the most unique aspects of American public education is that we open our doors to all students, regardless of their gender, race, ethnicity, socio-economic class; their parents' educational level, the neighborhood in which they live, or the country from which they migrated; their first language, their religion, or the political viewpoints of their parents. Public education in the United States is open to every child. Prejudicial speech and discriminatory behavior have no place in the public classroom. Therefore, Research Question 3 (What can teacher education programs do to raise awareness about sexual minorities in K-12 education?) was asked in two ways: How were you prepared? and What would you suggest? These next two sections will describe

some of participant comments on improving undergraduate and graduate teacher education.

Improving undergraduate teacher education: learning from different viewpoints

Ten participants had suggestions for improving undergraduate teacher education (see Table 5.8). Suggestions ranged from making sure student teachers are aware of and guide through the developmental process that is required to teach *all* students in multicultural classrooms to making sure that gender and sexual variance is integrated into the entire professional teacher education and graduate education programs.

Comprehensive curricular inclusion would include literature, field experiences, history, and legal ramifications.

When asked how she would respond to pre-service teachers visiting her classroom, Ellen had three primary suggestions: know how to treat children, create a classroom climate where children know that they are accepted, and remember that students, as well as teachers, are in a developmental process moving toward acceptance of differing points of view.

Ellen: And even to those on the other side, where if a kid uses a racial slur, or uses a derogatory comment, or makes fun of somebody who is gay, I can have that conversation with them and say, "You know, this is not appropriate." But they still feel that they are accepted in my classroom.

Jo: Part of what I hear you saying is that you understand this is a developmental process.

Ellen: Yes, it is very much.

Jo: So as a teacher of high schoolers especially, you allow them to be in that developmental process. That's what I am hearing you say.

Ellen: Yes. They need to figure it out for themselves and so I need to have an environment where they can figure it out, safe for themselves, safe for other students in the classroom, safe for myself. So, yeah it's an interesting balance.

In particular, Ellen believes that pre-service teachers need to have certain experiences, such as experience in how to treat children.

Jo: So let's say I called you up one day and said, "Okay, I am bringing you some pre-service teachers, bringing them to your classroom. I've told them that you have this novel that you read," what would you do with them?

Ellen: So when pre-service teachers come in to my classroom I would hope that they will understand that, that I can take the child who is struggling with their sexual identity and I can make them feel loved and welcomed. And if they need to

talk to me they can talk to me, and if they need to say, "Hey, I'm having a really bad day, I need to go and talk to the counselor," they can have that quick discussion with me to get to the counselor to get to where they need to go.

In addition to knowing how to treat children respectfully, pre-service teachers need experiences dialoguing with children.

Ellen: So I feel that students really need to feel that they are loved and appreciated. And it also goes too with ... [this is] a [pre-Vatican II] Catholic community.

Jo: Pre-Vatican II?

Ellen: Yes. So they do the Latin mass and they are very, very conservative. And so one of the families here, one of their older boys just came out as gay, and so I have his two younger sisters in my class. Those two girls are now struggling with, "My religion says it's wrong, says I can't even talk to my brother anymore, but yet he is my brother and I love him." So helping those girls to understand that they are appreciated, and that I understand their struggles, and that they can have a dialogue with me or can have a dialogue with whomever.

And even to those on the other side, where if a kid uses a racial slur, or uses a derogatory comment, or makes fun of somebody who is gay, I can have that conversation with them and say, "You know, this is not appropriate." But they still feel that they are accepted in my classroom.

In order for pre-service teachers to be prepared in this way, Ellen believes these experiences have to be incorporated into the teacher education curriculum.

Jo: What is it that you think the College of Education, for instance, or any teacher education program, could do to help ensure that pre-service teachers have-, have had those exposures and those conversations in the university classroom before they come into their own classroom and have to act on them. Do you understand what I am saying?

Ellen: Yes. I think it has to be in a curriculum. There is no way to get around this issue. So that actively has to be part of every teacher's curriculum as they're going through.

Ellen is suggesting that experiences where pre-service teachers are treating children respectfully and dialoguing with children must be part of the teacher education curriculum. We might like to think that is already the case; but I believe Ellen is challenging teacher educators to make sure these experiences include very difficult subjects, such as gender and sexual variance or the intersection between religion and gender, religion and sexuality.

Frank was pre-service at the time of the interview, and he had completed Block 1, but not Block 2 of his program.

Jo: Okay. So let's say the Dean of our College of Education called you up ... let's say she called you up and she said, oh, Frank, you know, I really want to improve our undergraduate teacher preparation around gender identity, sexual identity and religious identity, what do we need to do differently? What would you do? Go. Go for it.

Frank: I think a one credit hour class that focuses specifically on students with differences. Not necessarily -- and just call it a diversity class. Not necessarily differences, like, exceptionalities with ADD and things like that, but students with differences like sexual orientation, religious. You get students from urban cities. You get students from rural communities that come into places like Fort Riley and Junction City. You get students from other countries that come in because their parents are intermarried when they're overseas because they're stationed overseas for years. So you get somebody whose first language isn't English because her parents always spoke in Korean. And we don't offer that at all.

And then with that I think you also need to -- so focus on the students, but if you are one of these exceptions or if your colleague is one of these exceptions, how do you deal with that on a professional side? How do you deal with a student who asks you, so why aren't you married, or so I saw you at the grocery store the other day and who was that guy you were with? Or I saw Mr. Johnson down the hall kissing some boy outside the grocery store. How do you deal with that on a professional level? And I think addressing that and addressing the fact that there's a morality clause in most of Kansas schools that say if you are in breach of any of these moral codes, and a lot of those still include gay and lesbian -- I know [neighboring state], the last time I checked, was it, like, 80 counties I -- or 80 districts I can't teach in because I'm openly homosexual. You can be homosexual, you just can't be open about it and teach in those districts. And I think addressing that and just saying, you know, it's a reality. And until opinion changes, it's something you have to deal with. And I think offering a one credit hour class in Block 1 or Block 2 that addresses that and addresses that professionalism aspect of how do you deal with students who are bullying other students because of this, how do you deal with colleagues that have this, how do you deal if you are one of these people? And I think it's a fairly -- I think it'd be a fairly easy class to incorporate if you could find somebody who was qualified and willing to teach it, which seems to always be the problem.

Frank is describing a course similar to the one that is taught in Block 2, but Frank had not taken it yet. However, Frank is suggesting, perhaps, a deeper look, not just a survey course on exceptionalities or diversity or differences, but an approach that provides the kind of experiences Ellen is suggesting: experiences in responding to situations as a classroom teacher. In addition, Frank is suggesting that the presence of morality clauses is not openly discussed. In my own teacher preparation for alternative licensing there was no information given regarding morality clauses.

Diana also suggests a course that addresses all of the kinds of minorities that teachers might encounter in their classrooms.

I don't think that they need a course specifically for how to handle – for lack of a better word – how to handle sexual minorities. But I think it could be rolled into a course that includes a range of minority students that pre-service teachers may encounter. And that even those to include adopted children and problems that they bring to the classroom, especially if they're older children who have been adopted as opposed to infant adoption because that's going to bring some baggage I guess so to speak. Right now I do what I could – damage control initially – then I have to go and research what this kid is going through. So I think something that talks about critical race theory and gender equality, kids who've been in foster homes or single parent homes, kids who have same-sex parents even. They're not different from the majority that they have parents who are heterosexual. (Diana)

Diana would include foster children, adopted children, and other difficult subjects in the course for pre-service teachers on students with differences. My understanding of Diana's suggestions is that without such a course, a classroom teacher would have to do their own research individually, when faced with students with differences.

Lindsey addressed teacher education, but she had the most to say about religious diversity and how to foster acceptance.

Jo: So how would you adapt [your ideas] for the undergrad program?

Lindsey: I don't know enough about the undergrad curriculum, but having a piece of that in one of the courses, you know, I don't know, if there's an Issues in Education, Current Issues in Education or Current Trends in Education or Current-, because there's a lot, I mean, incorporated in with the testing, with the common, you know, common core state standards, with the next generation science, you know, sort of current trends and what the legislatures are trying to do, meddling in local control and what's taught and whether we can carry guns. You know. Whether we as school boards can eliminate, you know, tell people they can't bring their guns to school. Possibly there.

Field experiences of any sort. People coming into the classroom and speaking. I mean, but, you know, this religious identity thing? I know my dad, you know, again, as the pastor, and he'd had a youth group, you know, we had a youth group, and we went to the Greek Orthodox church, we went to the Jewish synagogue, we went to, you know, these different places and went to their services. Met them and did things together with them. And sort of had this value that all religions have the same essential ethic. Which is generosity, peace, love, hope. You know, inclusivity. They're just different twists on how they frame it. But essentially, it's the radical fringes where we get this more narrow view that's not inclusive.

So, even that, you know, as an adult have been to Lutheran, you know, classes or whatever, and people go around. One of the introductory things was, "Go around

the room and tell about what your religion means to you!” And at the end of that, I was the last one, I said, “Well. I’ve been going to a different church than all y’all.” [laughter] “That’s not where I’ve been go-,” you know, “That’s not my ethic. At all. You know, mine’s focused over here on this other piece.”

Perhaps Lindsey’s suggestion of field experiences could apply to gender and sexual variance.

When Marcia gets the call from the Dean of the College of Education, her comments take a slightly different approach than other participants.

Jo: If the Dean of the College of Education called you up today and said, “Marcia, we want to improve our undergrad program in multicultural education, focusing on gender identity and expression, and sexual identity, and religious identity ‘cause we just don’t feel like we’re doing quite a good enough job. What should we do? What kind of things should we do?” This is for the undergrad program, the teacher preparation program. What would you tell her?

Marcia: I think that it’s less about ... from my experience it’s less about I guess ... it’s getting under ... pre-service teachers to understand that it isn’t about your personal beliefs but it’s about these kids and that they’re coming to your classroom to be in the safe space and that they have to believe that it doesn’t matter if they’re gay or if they’re not, or if you don’t agree with being gay that that shouldn’t matter that they are. Does that make sense? And so I don’t know how you instill that in people but I think maybe less about the fact that you have to learn how to deal with these kids ‘cause I just don’t like that approach. You’re dealing with everybody. It’s not just a certain group – but just learning how to, I guess, suppress your own biases when you’re in classrooms that are diverse like that. ‘Cause I don’t know how you build comfort. I know adults now who are totally uncomfortable talking about any of that kind of stuff. I don’t know how you get them to be more comfortable. And so I think if you approach it on that sort of human level – that these are kids and this is about being ... you are a teacher and you’re supposed to create this environment that they can be safe in, and it doesn’t matter if you agree or disagree with their choices in terms of their personal religious beliefs or sexual beliefs or whatever. But what do you do ...

Jo: How do you do that?

Marcia: That I don’t know.

Jo: Are their teachers in your school that are uncomfortable talking about LGBT students?

Marcia: I know there are teachers in our school who are uncomfortable talking to kids on any sort of personal level whatsoever. And so they are ... and that to me is the direct opposite of what you’re supposed to be doing. It’s that relationship piece that’s so important. And I don’t know of any teachers that are openly disrespectful or rude or anything – not that I have heard of. But I do know, like I said, teachers being uncomfortable approaching ... like we have a no PDA policy in our school. So teachers are uncomfortable ... male teachers are uncomfortable

approaching two female students who perhaps are behaving inappropriately in the hallway. They have said that. So stuff like that where it's ... I think again it's not even necessarily a sexual identity issue as much as still just a gender issue – the role of men versus women and what is okay and what isn't.

Jo: Interesting.

Marcia: So maybe some of it is just getting people to ... 'cause I don't know what your research has said about different attitudes based on I think you said females versus males – if the attitudes are different.

Jo: Well there's definitely some research on that.

Marcia: Yeah, and so I wonder if sometimes some of our males need more sensitivity training or something about how to ... 'cause I don't know. I would think ... but [the state in which MidCountry is located] is hard. It's hard to be [here] if you're liberal minded, especially right now. And so a lot of ... it surprises me still how many in education are as conservative as they are in their viewpoints. Because I've always felt like education by nature tends to be a little bit more liberal. And maybe that's just from the college perspective. But I just run into a lot that I feel like are very rigid.

Marcia doesn't have a solution for teachers who are afraid to talk to their students or build that personal relationship. However, she continues:

Marcia: I just I think in general there's a lack of literature that people focus on in undergrad and graduate programs. And I don't know – sometimes I think experience is more important than any book you could read, and so maybe just more exposure to classrooms, the diverse classrooms, to understanding what it's really like. Because I think pedagogy and theory like to tell you all these really nice things. And then you go to actually do it and you're like uh what? They did not cover this in Chapter 6. I don't know what to do. And so I think maybe it's getting involved in the community, having to do some sort of community outreach type thing as a graduate student or undergraduate student where you're working not just with people who have different sexual orientations but all different kinds of kids 'cause so many I think of our students come from schools that aren't very diverse.

Jo: So the professional hours that are required for undergrads they don't really do that. They don't really 'cause you to get those experiences?

Marcia: The professional hours ... well and maybe like the education symposium that they do because I know that was where most people got their professional hours was by attending that. And so maybe more sessions that are geared towards multiculturalism since we know a lot of undergrads attend that. Or maybe ... because we had professional hours and then didn't we have service hours too?

Jo: I don't know.

Marcia: I think we had both.

Jo: The graduate students don't have either one.

Marcia: Right, and so maybe there is some sort of ...

Jo: Service learning?

Marcia: Yeah, she had a service learning component to it, so you had to find a service learning project. And you didn't have to do ... I. mean it wasn't an outrageous number of hours.

Jo: That was her undergrad class.

Marcia: I think it was the Foundations class.

Jo: Yeah, I think so.

Marcia: Cause I took my Foundations class with her. But I'm a big fan of stuff like that because I think so many people like to just sit comfortably in the little box that they're in. and until someone asks them to go do something extra they don't ... they would never do it. But I think nine times out of ten it's a positive experience. And so I think maybe asking them to get more involved in activities that are working with diverse groups of people and diverse situations or something like that maybe would be one avenue. Because I know when we did it for Foundations that was what the purpose was was to get out and understand the different situations of different groups of people in the community. So I did mine at the Women's Center when I did it. But I don't know. I think that is maybe something that you could do.

Marcia's suggestions align with Lindsey's in that both of these participants speak to diverse experiences outside the classroom, as well as inside the classroom. Marcia challenges the idea that the required professional hours actually motivate students to move outside of their familiar, comfort zones.

Marian was very frustrated that gender and sexual identity were never brought up at all in her teacher education program.

Jo: I would really love to know, if you could think back to your undergrad teacher education program, what would've helped you to feel more prepared? I mean, you already had kind of changed your value system but is there anything specific that would've helped you be more prepared for actually having non-heterosexual students in your classroom?

Marian: Just having addressed it would've been nice because I don't feel like – it was a touch on it and go if it was addressed at all, and I don't recall it being addressed. If it would've been addressed, it would've been nice just so we knew and just so those people that were stuck – because I had already been changing my viewpoint so I knew that I could handle anything that was thrown at me, whether it be a crazy screaming kid like I sometimes deal with now or a dad and a dad coming in the classroom and I didn't expect that. I knew I could handle that but there are a lot of kids that I'm sure or a lot of pre-service teachers I'm sure that would be like, "Whoa. Not ready for that." So, yeah. Having it addressed would've been probably my biggest thing.

Calvin, as a teacher, is sensitive to certain student behaviors because of his younger brother. His suggestions for improvement align with his own sensitivity.

Jo: Well, let's say the Dean of the College of Education calls you says, Calvin, what do you think we ought to do? How do you think we could improve the undergraduate program in regard to preparing our teachers for different gender identities and sexual orientations in the classroom? What do we need to different in our teacher preparation?

Calvin: Considering who I've met as – I've had a lot of student teachers and a lot of different people coming in from [MidCountry] ... and knowing the population, they come from a very – other than the ones that are from [large metropolitan area], those that come from the rest of [the state], come from very isolated, very limited exposure to [diversity] whether its gender or race or whatever, but gender specifically.

I believe a class or I don't know how else to do it. I don't know if there's another program out there, but I believe something to actually make them aware that these issues are – I mean, I know what – I should say I know. I'm pretty close to it. I think I know what it's like to be an 8th Grader or a 9th Grader or a 10th Grader having talked to my brother and spent so much time with my brother and I know how lonely it can be.

And when you can't even talk to your own – I mean, you can talk to some brothers, you know, at that point in his life. And I think that there's got to be some sort of openness on the part of the teacher to have their eyes open, to be aware when someone – we're told and supposed to be smart enough to see if there's any abuse or bullying or things like that. But sometimes when kids withdraw, they start looking at signals when they withdraw, don't participate, don't – or sometimes they will go the opposite direction and try to be overtly ... what they really aren't.

I think there needs to be something where there's an awareness to that [taught]. I don't know if that's in a class or seminar or whatever it is, but something ought to be mandatory in their educational background they'll recognize those kind of things.

Calvin would like to see pre-service teachers becoming more consciously aware of how students change their behavior when something is bothering them. I call this the “social work” of teaching. This aspect of classroom teaching was the least taught and the most needed in the urban high school science classroom for which I was prepared in my alternative certification program. We had eight hours of special education to prepare us for students with exceptionalities. Yet, many of my students had already withdrawn from active participation in the school day, and I had no skills to offer them in the “social work” of teaching.

As a social studies teacher, Harry approaches gender and sexual variance from a historical perspective. He includes historic events like Prop 8 and DOMA in his lesson plans because they signal a shift in American culture. He indicates in his comments that to leave these events out of the curriculum is a disservice to students.

Jo: Let's say the Dean of the College of Education called you up and said, "Harry, I really want to improve our undergraduate Teacher Education program in regard to multi-cultural education. And specifically gender identity, sexual identity and religious identity. What should we be doing differently?" [laugh] How would you answer that question? First for the undergrad program.

Harry: You know to be honest, I think growing up in [this state] sometimes we're shielded a lot from things or, I don't want to say shielded but maybe it's blanketed; it's something that either isn't discussed. It's not, you know, not openly as much. I think it's more so as generations progress and things happen with regard to, you know, activism and the social justice component. But, you know, from my undergrad experience, I just remember the group [GLARE] that came and talked to our, you know, that came and talked to our class. I mean that impressed so much upon me, you know, that, you know; I hate to say this but, you know, that they were so real and down to earth. And, you know, because any discussion, and it wasn't anything that was, you know, over the top or anything like that, but, you just; it was either quieted or hushed or it wasn't out in the open from where I was from. So to sit across the table and ask questions from someone, you know.

Jo: Right.

Harry: And, you know, that assumes that the people that would come and speak would be comfortable with that. You know, you don't want to impose anything like that, but I think the more interaction for people; I don't know. That's from myself and just equity with time with how you structure things because, yes, SES is important and, yes, the racial and ethnic and religious; all very important. But we're talking about Prop 8 and DOMA. You know, I mean this is; these are things. This is historic. This is stuff that's going on and to give that short shrift and then go into the classroom, that's a disservice to our students. So, you know, even if it's a time equity thing where there is more structured lessons or more structured focus, you know, I don't know how to say we need to do this, this and this. But, you know, a more, you know, I guess I keep saying it but just more equity with regard to, with time and what's, you know, what's allotted and what's afforded, so.

Similarly, I believe Harry is saying that to send pre-service teachers into the classroom without a historical perspective on gender and sexual variance, especially if they are from isolated, rural, working class communities like his own, is a disservice to the undergraduate teacher education program.

Linda suggested that undergraduates need to have opportunities to interact with people with differing viewpoints from their own.

Jo: What, if anything, do you think our teacher education program or our courses, even at the graduate level, could do to improve how we, as students, learn about religiosity and sexuality? Or gender identity.

Linda: Really, just, just because this is how I have learned the best, I think, um, trying to find people who would be willing to talk to them from different viewpoints. Um, because until I met Matthew [her seminarian gay male friend], I couldn't quite; that viewpoint, that it's an innate thing that you're born with, I didn't necessarily not believe it, but it didn't click. Do you know what I mean? And, um, and offering them people who are open to talking about it because they do have a lot of questions. I had a lot of questions. But I was always afraid to ask Tommy [her gay male friend from high school] many questions. You know, you don't; you're always afraid that you're gonna cross a line or they're gonna be hurt by your misunderstandings. Um, Matthew is not that way. He's sort of dedicated his life to educating people and talking to people about it and so I feel free to ask him questions and, and that's helped my comfort level with it a lot. Because I can now say I kind of get this part. You know, I'll never understand it fully; I don't think you understand anything fully unless you live it, but I understand this part. Um, and also I think helping them relate it to their lives because, um, Matthew and I were having a discussion the other day about the process of coming out. And, um, like, I was having a hard time understanding, you know, like, what that would equate to and what that would feel like and, um, I struggle with [a physiological imbalance]. And, um, so he told me, "Well, tell your parents about your [physiological imbalance]." And, like, instantly flooded with all this anxiety and the, you know; and so I get it now. Like, I understand how stressful that is and, um, I'm actually doing that today. That's why I'm not in a hurry to meet my parents.

Linda: Yeah. And, so giving them connections like that, because I, you know, I think all of our students have something that they probably keep from their parents. Um, giving them connections and saying imagine if you had to do X, Y and Z, things like that have just helped my understanding so much and my empathy level and my, you know, ability to relate so much. So much.

Linda is suggesting that when we know someone who is different from us, or was raised differently, or has a different struggle, then we develop empathy and a connection to the other person, especially when that difference is related to a problem or condition with which we struggle ourselves. This is part of what is missing in school environments where harassment of queer children is condoned, ignored or allowed to continue, and not stopped immediately. The only caution to this approach is that teacher educators refrain from categorizing gender and sexual variance as a disease process.

Wilma had opportunities to observe the one hour multicultural teacher education course in Block 2 of MidCountry's professional teacher education program. Block 2 includes all secondary level pre-service students. The multicultural education course is taught for one eight week session, twice each semester.

... in [the multicultural education] class ... one of the students said, "I can't encourage this, based on her own religion." And [the instructor] said, "Your job is to support the student." And somehow this [pre-service] teacher said, "Oh, if I can support the student in who they are without addressing any of this other stuff, that's okay?" And, you know, it's, like, "Okay. If you can find a way to work with this. But you have a legal responsibility, and I really wanted that up front and center." You have a legal responsibility to support students. (Wilma)

The response of this student to the instructor represents the conflict between following religious dogma and understanding gender and sexual variance. The instructor reinforced the legal responsibility of supporting students. Yet, the student wants to separate her own value system from the support of students. This is a difficult choice to make. Pre-service students probably need some practice learning how to reconcile these opposing points of view. Ideally, pre-service students would progress through a developmental cycle towards a more social justice oriented stance. But we know that this does not occur. This fact places added responsibility on university faculty as developmental facilitators.

Improvement of undergraduate teacher education preparation includes three primary approaches: (1) experiences with diverse students, (2) interaction with diverse audiences, and (3) integrating gender and sexual variance education across the curriculum. Experiences should immerse the pre-service teacher in opportunities to dialogue with children appropriate, to discuss difficult subjects, and to always treat students respectfully. Interaction includes having classroom guests with differing viewpoints facilitate discussions and make connections between the curriculum and the classroom. Integration across the curriculum means that gender and sexual variance is included in every teacher education course in relation to the course topic. For instance, Educational Psychology would include sexual identity development as it related to adolescent development. In addition, a Childhood Development course would include gender identity and gender expression in the unit on childhood gender development.

Table 5.8. Suggestions for improving undergraduate teacher preparation

Name	Age	Teacher education status	Suggestion for improvement of teacher education
Frank	18-25yo	Pre-Service	One credit hour class that focuses specifically on students with differences
Marian	18-25yo	Other	Having gender and sexual identity in the curriculum
Ellen	Over 25yo	In-Service	Experience in how to treat children respectfully Experience in dialoguing with children
Marcia	Over 25yo	In-Service	Experiences talking to students about difficult subjects Sensitivity training for male teachers Diverse experiences
Harry	Over 25yo	In-Service	More time spent on difficult topics that teachers will face in their classrooms
Diana	Over 25yo	Other	A course that includes the range of minorities a teacher will encounter
Linda	Over 25yo	Other	Invite classroom guests with differing viewpoints Encourage students to ask lots of questions Make connections with others different from them
Calvin	Over 50yo	In-Service	Teaching awareness of the signs of withdrawal when a student needs help or support
Lindsey	Over 50yo	Other	Immersion experiences Current Issues in Contemporary Education
Wilma	Over 50yo	Other	Making sure the legal obligation to support students is crystal clear

Improving graduate teacher preparation: respect is something I can model

The second type of question I asked in order to elicit useful responses to the question of improving teacher education at MidCountry College of Education was, “If the Dean of our College called you up one day and said, ‘So-and-so, we know from our Exit surveys that MidCountry is not meeting the mark for our graduate students being prepared for gender and sexually variant students in their classrooms. What do you think we should do to improve our program? What do you suggest?’” Ellen and Bill provided well thought out comments and suggestions for improving MidCountry’s graduate teacher education program. We will start with Ellen’s suggestions, as they are very well-developed into three strategies she wanted to share with the Dean of the college. First, the teacher creates a respectful classroom environment.

I think the first one is that a level of openness and respect and understanding has to be present in the classroom. My stance is that you cannot use the 'gay' word in a derogatory sense. I am not gonna tell students you have to accept gay children, or gay people, over that philosophy. But I am going to make sure that you do not have that disrespect that's in your day-to-day language. I can't change your philosophy but I can certainly make you respectful, and I think respect is something I can teach. I think that is a value that's comfortable as an educator I can teach. (Ellen)

Second, the teacher meets the child where they are.

The second thing that I think teachers need to come to the classroom with is some kind of level of understanding of children. Especially with my [previous school building] years, I saw so many children with problems from home life, or drugs, or army issues, and sexual identity issues and just a myriad of poverty. All of these different things affect the child and affect how they are able to function in a classroom. And so an educator needs to be cognizant that these children may be struggling with sexual identity, and with the pressures, and finding themselves. And how that affects their day-to-day classroom behavior, and work, and interactions with other students. So there has to be a real level of understanding where teachers can meet the students where they are and help them, be understanding of them. (Ellen)

Third, the teacher keeps their personal views to themselves.

And I think the third thing, maybe counter to what I have said previous to this, but I really feel like an educator's position, if I ever have children I don't want my teacher to tell my children what religion they should be, what political party they should be. Those kind of things I feel are family based-, where those values need to be taught.

And so as an educator I have to learn the hard way, but I have to learn that I need to keep my personal views to myself. And even though I know I'm right, of course I am right, it's not my place to change and to have a debate with a student.

I think it's 100% acceptable to have a dialogue within a classroom and to help guide that dialogue; but to have a debate I don't think that is appropriate even if you have the best intentions in mind. Even if, I certainly hope in 10, 20 years the issues that we have now with gay and lesbian, and all of those different identities, I certainly hope we won't have-, that this will no longer be an issue. That everybody is open, and accepting, and comfortable, with it.

I think that's where our country is going but until then, as an educator I just have a problem mandating that. (Ellen)

When I asked Ellen how to accomplish her three action strategies, she replied as follows:

I think it has to be in a curriculum. There is no way to get around this issue. So that actively has to be part of every teacher's curriculum as they're going through. (Ellen)

Because I felt that Ellen was sharing very well-developed action philosophies for improving teacher education, a final question was asked about how to implement her suggestions. To the question of what Ellen would like graduate students and in-service teachers to know, she answered as follows:

I can think of three things immediately and I hope that I remember all three. The first thing I would say is that-, not part of the three, is that it is very important for pre-service teachers to have some kind of training. We already get the race dialogue but we need to have some other kind of dialogue. Especially the heart of

[Mid-State], like the heart of the Midwest, it is so closed down where if you are from either coast you are going to have a whole different perspective.

But I really feel like in our classrooms we still do get that whole other different perspective that we may not have ever experienced before. So I feel like if we are sending people out to deal with the children, and such fragile children, they need to have some kind of understanding. That really needs to be a conscious discussion of how they are going to handle this situation. (Ellen)

Bill brings up some very interesting issues when he reflects on a graduate qualitative research course. The land grant schools were specifically founded through the Morrill Act in 1863 to educate farmers and ranchers. However, very large and highly intensive research universities have a much broader mission today. MidCountry College of Education is embedded within a very high research intensive land grant system where rural students may feel overwhelmed and out of place. On the one hand, is it appropriate to dismiss an agrarian identity? On the other hand, should rural students be required to broaden their worldview if they choose MidCountry as their teacher education program?

I think in regards to what we can do at MidCountry ... we had a doctoral student yesterday in [qualitative research methods], and she's looking at agrarian student identity. Basically what she is studying is they come to school or find each other and they clump up and here they are. My thought was, "Okay yes it's cool you're coming off the farm and going to school." However I think it's important that you know what's going on in the greater world. I kind of wanted to scream where's the diversity there? Because if we inculcate our culture ... All I could think was, you are studying the people that beat the hell out of me in high school. You are studying the people who would beat up gay kids. Of all places, like [MidCountry], the last thing we need to be doing is having clubs of farmers and ranchers and stuff like that rather than focusing on the fact that there are other cultures, that there are other mindsets that we could be incorporating into our coursework. (Bill)

Bill is questioning support for an agrarian student identity when it was the rural kids from agricultural backgrounds who beat him up in high school and called him the "band fag" even though he was athletic and heterosexual. Bill brings up the obligation of a graduate teacher education program to facilitate the questioning of identity among graduate students, as well as undergraduate students. In addition, we cannot tell directly from Bill's answer, but he appears to be questioning why the instructor of the methods course did not facilitate a broader discussion of identity development. It sounds like, from Bill's comment, that there was a tacit or passive acceptance of the agrarian identity hypothesis without critical discussion of the implications for K-12 education. Bill seems to be

calling for more thoughtful discussion, even in a methods course, on what is being researched, what is being claimed, and how those claims fit into a larger educational philosophy. In other words, do we want to encourage narrower identities or identities that reinforce White supremacy and heteronormative or is graduate teacher education committed to shaking up the status quo?

Bill is also addressing issues with which Kyle is struggling. How will Kyle reconcile his animal science interest and his rural background and experiences with (possibly) having gender or sexually variant students in his future agricultural education classroom? Ellen might say that agricultural education needs to address this issue, but from my own experience as a master's student in agricultural education at a land grant university where I was denied a graduate assistantship because I was an out lesbian, I know that discussion is probably not going to take place anytime soon. This brings me back to identity development. Each student has multiple identities, some of which facilitate being a great classroom teacher; and some of which may prelude success in the K-12 public classroom. In a multicultural democracy those determinations must be made by the student with the assistance of university faculty who are developmental facilitators. These difficult conversations cannot be dismissed as unnecessary or irrelevant.

Diana would have been interested in informal experiences outside of class, along with some kind of seminar.

Jo: So let's say the Dean of the College of Education called you up or said, "Hey Diana, come in the office. Tell me what I need to know ... how do I need to improve our graduate program?" And if you could provide suggestions for improving our program around both sexual orientation and gender identity – sexual identity, gender identity, and religious identity – 'cause I'm interested in all three actually. As you probably have enough courses now that you have the flavor of how things are here.

Diana: I think it could be – and I'd have to go back and look at the curriculum and instruction guide book is for as course requirements – because that might not be the only ... I'm just trying to think of a way to ... I don't want to be forceful but a way to kind of make people ... like wake-up call sort of. Like this is an issue. Some people may be blind to the fact they don't think it is an issue. And that could be the way they were raised or they don't pay attention to the news. Selecting or having your diversity committee is helpful. That's who you sponsored when you brought the two moms in right?

Jo: Right.

Diana: Maybe making a requirement to attend a certain number of those meetings throughout your study here. You could be writing your dissertation and attend that. Or having one of the diversity courses, like you were mentioning, the different advising courses or cultural literacy – maybe requiring something like that. I would have an interest in it. And I think it would be more interesting than the qualitative research course I am taking. But I think it is ... I would not mind having some knowledge on how to handle issues. Just like having a class like that at my undergraduate institution – like I recommended earlier what to include. And it may be repetitive. “I had that as an undergrad.” Well that was also 12 years ago – not that long – but it was 10 years ago. Things have changed in the last 10 years.

There are different problems now, but it morphed into something else. That’s why you have the word contemporary in there. It’s more current. Or even if it were more seminars that you would go to. It wouldn’t have to be necessarily a lot of work as people may want to take things that are more focused in the research area. But maybe have it be more of a seminar class. Somebody could present current day issues that occur in the classroom and how to resolve them or how to react to them or here ... or at least here are the resources you have on how to educate yourself or to recommend to a student who is struggling with their identity. Here’s what you can ... ‘cause as teachers I feel like we need to be armed with that. You can only think so quick on your feet.

Lindsey experienced meaningful interactions in her undergraduate teacher education program with students who were different from her. In improving graduate education, Lindsey also recommends immersion experiences along with courses that facilitate a critical review of intersectionality among difficult topics like gender, race, ethnicity, sexuality, and generational difference. Her thinking along these lines starts with her experiences as a member of a welcoming church.

The whole homosexuality and gender thing was very confusing to especially our older members. Well, you can’t even make it-, it wasn’t actually really by age. You know, honestly, it was just by world view. You know, really, it really wasn’t-, I guess I wanna say that it was by age, but it really wasn’t. It was just by who they were. You know? How much of the philosophy of our church they embraced. We have a stated welcoming-, we have a welcoming statement that was developed in our church, and other churches are now turning to our church to help develop that. (Lindsey)

The generational difference to which Lindsey refers could also apply to graduate students who tend to be older teachers in their own classroom or teachers who have left the profession to become academics. In addition, some graduate students have only been involved in informal learning or experiential learning, like Lindsey. Their needs may be different from the classroom teacher or the academic wannabe.

I will tell you one of the best classes I've taken in my Masters program in Curriculum and Instruction at MidCountry is the class my master's advisor created for me ... because I have a very specific-, because I'm not a teacher in the classroom, and that's what the Masters is kind of designed for, I am wanting to learn more about how to integrate these field experiences into the classroom. How to make that part of the curriculum. Because we're hearing increasingly from industry, "The students you're sending us are not prepared to go to work."

And what we also know is that students make the decision to become, for example, a veterinarian at age nine, according to the [metropolitan area] Development Council and the Animal Health Corridor. [Bayer?] did a study that students, that chemists make the decision between 9 and 11 years of age. So, college experiences, university experiences are too late. So we need to bring those experiences down into the class, you know, K through 12. And that's my focus in my Masters. So I needed a diversity class, and I'm limited by what's online. 'Cause I work.

So, my advisor offered to do a one-on-one, just like a special problems class with me ... I was interested in-, she'd worked in gender a lot, and I was interested in race. And ethnicity. So she blended those two things and really gave me some great readings and things to really think about. For example, I am biased. You know, I mean, I know I'm biased. I may be open and willing to accept differences, but, you know, what I learned from that course is that the most dangerous bias is being unaware of it.

You know, having behaviors that you're not even aware of what you're doing until you think about them ... you know, until you step back with a lens or ask some questions, you do some reading, you read some of these papers and discussions that she shared with me really was-, and then I journaled it, you know, and then we would talk about it. Was really very instructive and very helpful. We read some Ruby Payne, but she also had a whole stack of articles from her gleanings plus some online lectures and videos that she'd collected. (Lindsey)

When Marcia was asked to suggest improvements to undergraduate teacher education she focused on the idea of making sure pre-service teachers get experience to go along with theory. In her recommendations for graduate teacher education, Marcia takes her comments in a new direction.

I think for some of my students being gay has become a trend for some of them ... because it's such a hot topic ... some of [them are experimenting]. ... today I'm dating a girl. Tomorrow I'm dating a boy. And I get that it's part of the exploration process, but I think it is a very ... it's things they're talking about. It's things they're doing. It's things that they're trying to understand. And so ignoring it is not the right way to handle it. And I think so many people just want to pretend it's not happening when it is.

And too like I think sometimes even if you focused more on understanding identity in general and how kids form identity and how important group activities are for formations of identity and that sense of belonging and high school.

But I don't think there's enough teaching on identity. And I think especially for high school teachers ... maybe not ... I mean I guess still elementary too. But I would think especially for high school teachers that's kind of a critical component because a lot of what they're doing is trying to understand themselves. And if the way you're approaching things is telling them what you're doing to understand is not okay, then what does that do to them over time? So maybe identity formation too. (Marcia)

I thought that identity formation would have been included in an educational psychology course.

Well like everything in education, I feel like everything is for elementary teachers. And so my Ed Psych class was an elementary/secondary section. So all the secondary ed students would sit in the back and just kind of be like, okay, 'cause it was all elementary. Everything we talked about was dealing with fourth graders or five-year-olds. And I don't think it touches on some of that stuff that we need for those older kids. They hit this really important stage with us, and we have to cultivate the sense that it's okay to explore and figure these things out 'cause a lot of them don't have people at home that are helping them make those choices or understand what's going on with themselves.

... I mean they come and tell me all kinds of things that I don't want to know sometimes. But like you have to be prepared to be everything for them – not just a teacher. Sometimes I'm their psychologist. I've got to help them figure out ... and I've spent a lot of time researching identity. I haven't done as much ... I need to look at it from different perspectives because I know identity formation is different, or can be different, for different racial groups and things like that. But I think just exploring maybe identity and the importance of identity and how much influence we have on it if we're not careful. (Marcia)

As a conscientious classroom teacher, Marcia has taught herself how to facilitate her students' development of identity, but she feels that graduate teacher education would benefit from additional coursework in identity formation.

Three primary approaches to improving graduate teacher education are intersectionality, identity formation, and hiring practices. Intersections of race, ethnicity, gender, sexuality, socio-economic class, generation, and religion provide opportunities for scholarly reflection and classroom discussion. Non-traditional graduate students may need to be guided in their racial identity development, as well as how their gender identity, gender expression, and sexual identity intersects with race, ethnicity, class, generation, and religion. Difficult conversations require facilitation and guidance by

faculty skilled in respectful dialogue. Hiring of faculty needs to demonstrate a commitment to a diverse workforce or some students will not see themselves in the academy and heteronormativity will continue to be reproduced.

Table 5.9. Recommendations for improving graduate teacher education

Name	Age	Teacher Education status	Recommendations for improving graduate teacher education
Ellen	Over 25yo	In-Service	Explicitly preparing teachers for gender and sexual variance with conscious discussions
Bill	Over 25yo	In-Service	Focusing on other cultures, other mindsets Comparative religion courses Knowledge of intersection between religion and sexuality
Marcia	Over 25yo	In-Service	Emphasis on identity formation Include identity formation beyond elementary school
Diana	Over 25yo	Other	Seminar course on current issues Required attendance at diversity events
Lindsey	Over 50yo	Other	Informational courses where the focus is on intersectionality: race, class, gender, sexuality, generation Immersion experiences Online problems courses that are individual designed for the specific student's interests Hiring highly qualified, diverse, classroom teachers and teacher education faculty

Summary of Qualitative Phase

Although twenty-four survey participants self-selected (volunteered) to be interviewed, only seventeen actually made an appointment. Interviews ranged from 30 minutes to two hours. Interview transcripts were entered into NVivo 10 (QSR International, 2013). The first method of coding was descriptive only; initial coding led to the identification of patterns that provided answers to the three research questions. Some participants received multicultural education and gender/sexual variance education, but very little of it was delivered at MidCountry. Therefore, there were suggestions for improving teacher education at MidCountry at both the undergraduate and graduate level. Suggestions primarily focused on providing both undergraduate and graduate students with some kind of immersion experience: inviting non-heterosexual speakers to share their stories and requiring experiences where students interact directly with sexual minority adults and youth. The suggestion to require an immersion experience is supported by the strong influence of teacher interactions with sexual minorities in their classrooms and by having non-heterosexual friends and family members. The qualitative results contradicts the quantitative results in that political and religious affiliation seemed

to have a positive influence on attitudes towards sexual minorities among the interview participants in spite of conservative influences of grandparents. This outcome could be a result of only those who were positively predisposed self-selecting to be interviewed, or it could be a result of life experiences where even though the individual was raised very conservatively, they questioned that conservative point of view and came to a more accepting and less prejudicial stance within themselves. Further research with pre-service and in-service teachers will have to be conducted to clarify these trends.

Chapter 6 - Conclusions and Implications

In this chapter, the quantitative and qualitative results are reported from a mixed methods research project of pre-service and in-service teachers in the Midwest in the context of four primary conclusions and their implications for professional teacher education, as well as educational research.

The suicide deaths of ten young gay men and one young lesbian woman between the ages of 13 and 19 in the Fall of 2010 became the original *motivation* for this research (see Appendix A). Each one had experienced bullying in school environments based on their perceived gender identity or sexual orientation. Although there are many reasons that schoolchildren harass one another, bullying based upon perceived gender or sexual variance appears to be related to the heteronormative expectations embedded in the White Supremacist dominant paradigm. Heteronormativity becomes a social problem through the privileging of heterosexuality common in the United States and in countries colonized by Western Europeans (Ferber, 2011; Griffin, 2007; Oswald, Blume & Marks, 2005; Queers United, 2008). Because schoolchildren spend more time each day with teachers than with their parents (5.6 hours with teachers versus 2.8 hours with parents; Allard & Janes, 2008; Krantz-Kent, 2008), I first approached this social problem through the lens of social (educational) reconstruction (Brameld, 2000/1965; Stone, 2003) which proposes that social problems can be addressed through education. From this perspective the education of teachers and their efficacy in the classroom becomes a prime location for the practice of social justice. Within the theoretical framework of poststructuralism (Fendler, 2010; Peters & Burbules, 2004; Pinar et al., 2008), heteronormative and gender-conforming constructs in public schools (Payne & Smith, 2013) have been shown to reproduce the supremacy of heterosexuality as the default for every student, teacher, administrator, and staff member (Foucault, 1990, 1995; Gutting, 2008; Marshall, 1998; O'Farrell, 2010; Olssen, 2006; Shumway, 1989; Simola et al., 1998). This contradiction between the social justice possibilities of education and the known reproduction of heterosexual privilege within educational environments poses challenges for teacher education programs and teacher educators.

The *purpose* of this research was to discover the degree of sexual prejudice among pre-service and in-service teachers affiliated within one midwestern college of

education; and to question whether levels of sexual prejudice differed by *demographic* (gender, race/ethnicity, age, geography), *educational* (license, previous multicultural education, content area), or *personal* (political affiliation, religious affiliation, non-heterosexual friends/coworkers/ family members, participant sexual orientation) characteristics. This research interrogated the beliefs and attitudes of pre-service and in-service teachers around issues of gender and sexual variance, *where this report is restricted to the ways that gender relates directly to sexual variance*, but is not treating transgender directly. That is, questioning gender identity and gender expression outside the traditional heteronormative expectation may lead to questioning heterosexuality (Balthazart, 2012, p. 15); this questioning may also be a precursor to understanding that one is transgender (Brill & Pepper, 2008, p. 66; D'Augelli & Patterson, 1995, p. 126); and, this questioning may occur in individuals who resolve their questioning in favor of the heterosexual identity (Worthington, Savoy, Dillon & Vernaglia, 2002). Here, I report primarily upon beliefs and attitudes and experiences with non-heterosexuals, and I do not report upon beliefs and attitudes and experiences with transgender individuals. The discussions and conclusions presented in this chapter suggest implications for professional teacher education programs, for professional teacher educators, and for educational researchers, as well as pre-service teachers, in-service teachers, administrators, other university faculty, parents, and citizens in a multicultural democracy.

I chose K-12 teachers, as the population spending the most time daily with schoolchildren, to approach the topic of gender and sexual variance, where gender non-conformity or gender creativity among elementary school children *may* precede questioning sexuality in middle and high school children. Previous educational research indicated a relationship between the beliefs and attitudes of classroom teachers toward gender or sexually variant students and teacher behavior in the K-12 classroom (Clark, 2010; Dowling et al., 2007; Riggs et al., 2011; Zack et al., 2010). Research Question #1 (*What are the beliefs and attitudes of K-12 pre-service and in-service teachers regarding sexual minorities*) was addressed in both the quantitative and qualitative phases of this research project. Research Question #2 (*What experiences do K-12 in-service and pre-service teachers have with sexual minorities?*) and Research Question #3 (*What can*

teacher education programs do to raise awareness about sexual minorities in K-12 education?) were addressed in the qualitative phase of this research project.

Beliefs and Attitudes toward Sexual Minorities

To estimate levels of sexual prejudice among pre-service and in-service teachers enrolled in professional teacher education programs at MidCountry College of Education, the PREJUDICE scale was constructed from twenty-four Likert items taken from previously validated scales that measured beliefs and attitudes toward gay men and lesbians (Modern Homophobia Scale; Aosved et al., 2009; Raja & Stokes, 1998) and covert and explicit homophobia (Subtle and Overt Sexual Prejudice Scales, Pérez-Testor et al., 2010; Quiles del Castillo et al., 2003). A grand mean for each survey participant was calculated from the twenty-four Likert items, and these PREJUDICE scores were analyzed using two approaches: (1) in the first approach the PREJUDICE scores were tested by each independent variable one at a time; (2) in the second approach the PREJUDICE scores were divided into pre-service and in-service scores and then tested by each independent variable one at a time. In-service scores included those who identified their teacher education status as in-service and those who identified their teacher education status as other. There were no *a priori* hypotheses assumed for testing the overall group means in the first approach; however, in the second approach *a priori* hypotheses were tested for each independent variable (see p. 72). The next three sections will discuss the results of analysis of variance of PREJUDICE scores using both approaches and for each independent variable by category (demographic, educational, and personal).

Demographic Characteristics

The demographic independent variables were gender, race/ethnicity, age and geography. PREJUDICE scores were tested one independent variable at a time, and then PREJUDICE scores were tested by each teacher education status one independent variable at a time. Demographic characteristics were addressed by Hypothesis 1.1 (gender), 2.1 (race/ethnicity), 3.1 (age by decades) and 3.2 (age by quintiles), and 8.1 (geography).

Survey participants were primarily female (69%), and previous research indicated that males tend to be more prejudiced toward homosexuals than females (Dowling et al., 2007). When overall group mean differences in PREJUDICE scores were tested, no statistically significant difference was revealed by the t-test ($p = .445$, one-tailed) or the Mann-Whitney U test ($p = .419$, one-tailed) by gender. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant difference as a function of gender was revealed by the t-test for pre-service ($p = .354$, one-tailed) and in-service ($p = .262$, one-tailed) participants (see Table N.1). Therefore, Hypothesis 1.1 (levels of sexual prejudice will differ by gender; males will be more prejudiced than females) could not be confirmed. However, the trends among the group means were interesting: (1) male *in-service* participants were associated with *greater* levels of sexual prejudice as measured by the PREJUDICE scale compared to female in-service participants, and (2) male *pre-service* participants were associated with *lower* levels of sexual prejudice as measured by the PREJUDICE scale compared to female pre-service participants. Compared to Dowling et al. (2007) where male secondary teacher candidates were associated with higher levels of homophobia, male pre-service teachers at MidCountry were associated with lower levels of sexual prejudice. It was in-service teachers whose levels of sexual prejudice were higher, although the difference was not significant. This suggests that age might have something to do with higher levels of sexual prejudice among male in-service teachers compared to male pre-service teachers.

Survey participants were primarily White, non-Hispanic (86%), and previous researchers have reported mixed findings regarding sexual prejudice along racial lines (Mudrey & Medina-Adams, 2006). When overall group mean differences in PREJUDICE scores were tested, no statistically significant difference was revealed by t-test ($p = .789$) or by the Mann-Whitney U test ($p = .886$) by race/ethnicity. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences in PREJUDICE scores as a function of race/ethnicity were revealed by the t-test for pre-service ($p = .835$, two-tailed) and for in-service ($p = .223$, two-tailed) participants (see Table N.1). Therefore, Hypothesis 2.1 (levels of sexual prejudice will not differ by race/ethnicity) was confirmed. However, the trends among

the group means were worth noting: (1) White, non-Hispanic *pre-service* participants were associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale than People of Color pre-service participants, and (2) White, non-Hispanic *in-service* participants were associated with *lower* levels of sexual prejudice compared to People of Color in-service participants. Mudrey and Medina-Adams (2006) surveyed only pre-service teachers and reported *higher* mean scores on the Attitudes Toward Homosexuality scale and the Index of Homophobia for People of Color pre-service participants. These contradictory findings suggest that among MidCountry pre-service teacher candidates there are other factors influencing levels of sexual prejudice besides race/ethnicity. For in-service teachers, it is possible that Teachers of Color had not (yet) received multicultural training that addressed gender and sexual variance; in addition, they may not have any friends or family members to counter society's negative messages regarding gender and sexual variance.

A majority of survey participants were thirty years old or less (79%). When overall group mean differences in PREJUDICE scores were tested, no statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .350$) or by the Kruskal-Wallis H test ($p = .469$) by age. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences in PREJUDICE scores as a function of age were revealed by the t-test for pre-service ($p > .050$, two-tailed) and for in-service ($p > .050$, two-tailed) participants (see Table N.2 for age group analysis). Therefore, both Hypothesis 3.1 (levels of sexual prejudice will not differ by age in decades) and Hypothesis 3.2 (levels of sexual prejudice will not differ by age in quintiles) were confirmed. Even though group differences were not significant, when participants were grouped in age by decade, pre-service participants *46 to 55 years of age* were associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale than other age groups. Similarly, when participants were group in age by quintiles, pre-service participants *31 or more years of age* were associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale than other age groups. These trends are somewhat consistent with previous research where older in-service teachers were associated with higher levels of subtle prejudice toward homosexuals (Pérez-Testor et al., 2010). In contrast, in-service

participants 25 years old or less were associated with the *highest* levels of sexual prejudice as measured by the PREJUDICE scale when participants were grouped in age by decade. This finding suggests that there were other factors besides age influencing younger in-service teachers' levels of sexual prejudice.

Survey participants attended primarily suburban high schools (53%) or rural high schools (39%). Although there was no previous research identified regarding sexual prejudice as a function of geography, I had a hunch that participants from rural communities might be associated with higher levels of sexual prejudice. However, when overall group mean differences in PREJUDICE scores were tested, no statistically significant difference was revealed by t-test ($p = .586$) or by the Mann-Whitney U test ($p = .508$) by geography. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences as a function of geography were revealed by the t-test for pre-service ($p = .901$, two-tailed) and for in-service ($p = .649$, two-tailed) participants (see Table N.1). Therefore, Hypothesis 8.1 (levels of sexual prejudice will not differ by whether a participant lived in a rural, urban, or suburban community during high school) was confirmed. However, *rural* pre-service and in-service participants were associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale than suburban/urban participants even though the mean differences did not rise to the level of significance.

Educational Characteristics

The educational independent variables were teacher education status, educational licensure or credential sought, completed college credit courses in multicultural education, completed college credit courses with sexual orientation content, and teaching content area. PREJUDICE scores were tested one independent variable at a time, and then PREJUDICE scores were tested by each teacher education status one independent variable at a time. Hypotheses 4.1 (educational licensure), 5.1 (multicultural education), 5.2 (sexual orientation content), and 12.1 (teaching content area) will be discussed below.

A little over half of survey participants were pre-service (59%). When overall group mean differences in PREJUDICE scores were tested, no statistically significant difference was revealed by t-test ($p = .893$) or by the Mann-Whitney U test ($p = .879$) by teacher education status. There was no *a priori* hypothesis to be tested regarding overall

sexual prejudice levels of pre-service and in-service participants. In the second approach, however, all PREJUDICE scores were grouped by teacher education status. The t-test was used to analyze pre-service participants for each independent variable one at a time and then in-service participants for each independent variable one at a time (see Chapter 3, p. 102).

About half of the survey participants were seeking secondary licensure (51%). When overall group mean differences in PREJUDICE scores were tested, no statistically significant difference was revealed by the one-way between-groups analysis of variance ($p = .152$) or by the Kruskal-Wallis H test ($p = .189$) by educational licensure or certification sought. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences by licensure sought were revealed by the t-test for pre-service ($p < .050$, two-tailed) and for in-service ($p < .050$, two-tailed) participants (see Table O.1). Therefore, Hypothesis 4.1 (levels of sexual prejudice will not differ by the educational license or credential being sought) was confirmed. This finding is consistent with previous research where there was no significant difference in subtle and overt prejudice toward homosexuals based upon educational level (infant, primary, secondary) among in-service teachers (Pérez-Testor et al., 2010, p. 144). However, even though group mean differences were not significant, levels of sexual prejudice as measured by the PREJUDICE scale were *greater* for *elementary education* pre-service and in-service participants than for participants seeking secondary or other licensure. Pérez-Testor et al. (2010) also reported elementary in-service teachers trending toward higher levels of overt and subtle prejudice, even though these differences were not statistically significant (p. 144). Payne and Smith through the Queering Education Research Institute (QuERI) have delivered professional development to New York state public school teachers as part of the Dignity for All Students Act (University of the State of New York – New York State Education Department, 2014). In elementary schools, specifically, they have found that teachers consider gender diversity, sex and sexuality to be taboo subjects (Payne & Smith, 2014). Attitudes of elementary school teachers include the belief that elementary school is “innocent” space (p. 401) where teachers consider elementary-aged children to be naïve and asexual. Fear of gender non-conforming children, lack of preparation in formal teacher education

programs, and lack of school building policies and procedures were three themes expressed by elementary educators; in addition, keeping the presence of gender non-conforming students a secret (p. 410) from other students was related to their fear of community backlash.(p. 411). “It is hard to imagine how a[n] [elementary] child can engender fear in experienced professionals” (Payne & Smith, 2014, p. 415).

Only a small proportion of survey participants reported that they had completed no courses in multicultural education (9%). When overall group mean differences in PREJUDICE scores were tested, no statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .445$) or by the Kruskal-Wallis H test ($p = .302$) by completed college courses in multicultural education. For the second approach, only analysis of pre-service participants was conducted because of low frequencies among in-service groups. When group mean differences in PREJUDICE scores were tested by teacher education status, pre-service participants who completed *three courses* were associated with *higher* PREJUDICE scores than pre-service participants who completed no courses ($p = .038$, one-tailed). No other statistically significant group mean differences for pre-service participants were revealed (see Table O.1). Hypothesis 5.1 (levels of sexual prejudice will differ by the number of college credit courses completed with diversity or multicultural content; those with more completed college credits will have lower levels of sexual prejudice) was not confirmed. In addition, levels of sexual prejudice as measured by the PREJUDICE scale were the *lowest* for pre-service participants who complete *no* college credit courses with diversity or multicultural education content. These findings suggest that pre-service participants in this sample responded to formal educational programming around diversity and multicultural education in direct opposition to the intent of Standard Four as required by NCATE (Gollnick, 2011). More discussion will follow in regard to the relationship between completed college credits in multicultural education and levels of sexual prejudice among pre-service and in-service teachers.

A much greater proportion of survey participants reported that they had completed no courses with sexual orientation content (33%). When overall group mean differences in PREJUDICE scores were tested, no statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .824$) or by the

Kruskal-Wallis H test ($p = .917$) by completed college courses with sexual orientation content. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences as a function of completed college courses with sexual orientation content were revealed by the t-test for pre-service ($p > .050$, one-tailed) and for in-service ($p > .050$, one-tailed) participants (see Table O.2). Therefore, Hypothesis 5.2 (levels of sexual prejudice will differ by the number of college credit courses completed that addressed sexual orientation; those with more completed college credits will have lower levels of sexual prejudice) was not confirmed. However, the trends among group means were interesting: (1) levels of sexual prejudice as measured by the PREJUDICE scale were *lowest* for pre-service and in-service participants who completed *two* courses with sexual orientation content; and (2) levels of sexual prejudice as measured by the PREJUDICE scale were *highest* for pre-service and in-service participants who completed *three or more courses* with sexual orientation content. For pre-service and in-service participants who reported completing two courses with sexual orientation content, sexual prejudice was lowest, but not significantly lower. There is a contradiction here that requires a larger sample size to confirm. While completing two courses resulted in lower levels of sexual prejudice, completing three or more courses resulted in higher levels of sexual prejudice, as measured by the PREJUDICE score. It could be that participants were over-estimating the number of completed college credit courses with sexual orientation content. It could also be that the more sexual orientation content received, the greater the cognitive dissonance with no resolution; therefore, prejudice levels increased with more courses rather than decreasing.

The majority of survey participants were either graduate students (28%) or elementary education students (24%) (see Table 4.7). When overall group mean differences in PREJUDICE scores were tested, no statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .216$) or by the Kruskal-Wallis H test ($p = .354$) by teaching content area. When group mean differences in PREJUDICE scores were tested by teacher education status, no statistically significant differences by teaching content area were revealed by the t-test for pre-service ($p < .050$, two-tailed) and for in-service ($p < .050$, two-tailed) participants (see Table O.2). Therefore, Hypothesis 12.1 (levels of sexual prejudice will not differ by teaching content

area) was confirmed. Even though group mean differences did not rise to the level of significance, elementary education pre-service and in-service participants were associated with higher levels of sexual prejudice as measured by the PREJUDICE scale. This finding is consistent with the above analysis of educational licensure or certification sought.

Personal Characteristics

The personal independent variables were political viewpoint toward multiculturalism, religious affiliation, affiliation with non-heterosexuals (friends, coworkers, and family members), participant sexual orientation, and finishing the survey. PREJUDICE scores were tested one independent variable at a time, and then PREJUDICE scores were tested by each teacher education status one independent variable at a time. Hypotheses 6.1 (political), 7.1 (religious), 9.1 (friends), 9.2 (coworkers), 9.3 (family members), 10.1 (sexual orientation), and 11.1 (finished) will be discussed in this section.

Political viewpoint toward multiculturalism

Survey participants reported primarily moderate (34%) or liberal (34%) viewpoints toward multiculturalism. When overall group mean differences in PREJUDICE scores were tested, statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .000$, $\eta^2 = .413$, large effect size) and confirmed by the Kruskal-Wallis H test ($p = .000$) by political viewpoint toward multiculturalism. Participants who reported *conservative* viewpoints toward multiculturalism were associated with the *highest* levels of sexual prejudice, and participants who reported *liberal* viewpoints toward multiculturalism were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. Low frequencies among in-service groups prevented hypothesis testing for in-service participants. In addition, when group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences by political viewpoint toward multiculturalism were revealed by the t-test for pre-service participants ($p \leq .003$, one-tailed) (see Table P.1). Pre-service participants who reported having *conservative* viewpoints toward multiculturalism were associated with the *highest* levels,

and pre-service participants who reported having *liberal* viewpoints toward multiculturalism were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. Therefore, Hypothesis 6.1 (levels of sexual prejudice will differ by political viewpoint toward multiculturalism; levels of sexual prejudice will be greater the more conservative the political viewpoint of the participant) was confirmed for pre-service teacher education status.

Religious affiliation

A little over half of survey participants reported having no religious affiliation (24%) or being Protestant (37%). Previous research indicated that having religious beliefs and attending church was associated with significantly higher levels of subtle and overt prejudice toward homosexuals among in-service teachers (Pérez-Testor et al., 2010) and among graduate students in professional social work and counseling programs (Newman, 2002). When overall group mean differences in PREJUDICE scores were tested, statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .016$, $\eta^2 = .095$, medium effect size) and confirmed by the Kruskal-Wallis H test ($p = .024$) by religious affiliation. Participants who identified themselves as Other Christians were associated with the *highest* levels of sexual prejudice, and participants who identified themselves as non-Christian were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. When group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences by religious affiliation were revealed by the t-test for in-service ($p < .050$, one-tailed) but not for pre-service ($p > .050$, one-tailed) participants (see Table P.1). In-service participants who reported having *no* religious affiliation or having a religious affiliation other than Christian were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. Therefore, Hypothesis 7.1 (levels of sexual prejudice will differ for those with a religious affiliation compared to those without a religious affiliation) was confirmed for in-service teacher education status. Even though group mean differences were not significant, pre-service participants who identified themselves as Other Christians were also associated with the highest levels of sexual prejudice and pre-service participants who identified as non-Christian were also associated with the lowest levels of sexual prejudice as measured by the

PREJUDICE scale. In other words, both pre-service and in-service teachers with no religious affiliation or a non-Christian affiliation tended to be associated with the lowest levels of sexual prejudice.

Friends, Coworkers, and Family Members

The most common number of non-heterosexual friends reported by survey participants was three, and the most common number of non-heterosexual coworkers or family members was none. Previous research in teacher education (Pérez-Testor et al., 2010) and in social work education (Cramer et al., 1997) indicated that when you know someone who is gay or lesbian, your perspective on homosexuality becomes more positive. This is known as the intergroup contact hypothesis (Allport, 1954).

When overall group mean differences in PREJUDICE scores were tested by affiliation with non-heterosexual friends, statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .000$, $\eta^2 = .269$, large effect size) and by the Kruskal-Wallis H test ($p = .001$). Participants who reported having none, one or two non-heterosexual friends were associated with the *highest* levels of sexual prejudice, whereas participants who reported having three or more non-heterosexual friends were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. When group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences were revealed by the t-test for pre-service ($p \leq .013$, one-tailed) and in-service ($p \leq .036$, one-tailed) participants (see Table P.2). Both pre-service and in-service participants who reported being affiliated with none, one, or two non-heterosexual friends were associated with the *highest* levels of sexual prejudice as measured by the PREJUDICE scale. Therefore, Hypothesis 9.1 (levels of sexual prejudice will differ by participants' affiliation with non-heterosexuals; those with non-heterosexual friends will have lower levels of sexual prejudice) was confirmed for each teacher education status. The significance of these findings cannot be overstated. Pre-service and in-service participants with non-heterosexual friends were associated with lower levels of sexual prejudice.

When overall group mean differences in PREJUDICE scores were tested by affiliation with non-heterosexual coworkers, no statistically significant differences were

revealed by the one-way between-groups analysis of variance ($p = .082$) or by the Kruskal-Wallis H test ($p = .084$). When group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences by affiliation with non-heterosexual coworkers were revealed by the t-test for pre-service ($p \leq .031$, one-tailed) but not for in-service ($p > .050$, one-tailed) participants (see Table P.2). Pre-service participants who reported being affiliated with *no* non-heterosexual coworkers were associated with the *highest* levels of sexual prejudice as measured by the PREJUDICE scale. Therefore, Hypothesis 9.2 (levels of sexual prejudice will differ by participants' affiliation with non-heterosexuals; those with non-heterosexual coworkers will have lower levels of sexual prejudice) was confirmed for pre-service teacher education status. Although group mean differences did not rise to the level of significance, in-service participants who reported being affiliated with *one* non-heterosexual coworker were associated with the *highest* levels of sexual prejudice as measured by the PREJUDICE scale.

When overall group mean differences in PREJUDICE scores were tested by the number of non-heterosexual family members, statistically significant differences were revealed by the one-way between-groups analysis of variance ($p = .024$, *eta squared* = .086, medium effect size) but not by the Kruskal-Wallis H test ($p = .068$). Participants who reported having *no* non-heterosexual family members were associated with the *highest* levels of sexual prejudice, whereas participants who reported having *one or more* non-heterosexual family members were associated with the *lowest* levels of sexual prejudice as measured by the PREJUDICE scale. When group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences were revealed by the t-test for pre-service ($p = .005$, one-tailed) but not for in-service ($p = .151$, one-tailed) participants (see Table P.3). Pre-service participants who reported being affiliated with *no* non-heterosexual family members were associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale compared to pre-service participants who reported being affiliated with one to four non-heterosexual family members. Therefore, Hypothesis 9.3 (levels of sexual prejudice will differ by participants' affiliation with non-heterosexuals; those with non-heterosexual family members will have lower levels of sexual prejudice) was confirmed for pre-service

teacher education status. Even though the group mean differences were not significant, in-service participants who reported being affiliated with *no* non-heterosexual family members were also associated with *higher* levels of sexual prejudice as measured by the PREJUDICE scale than in-service participants who reported being affiliated with one to four non-heterosexual family members. Unlike the relationship between in-service teachers and non-heterosexual coworkers above, the relationship between in-service teachers and non-heterosexual family members is similar to pre-service teachers even though the group mean differences were not significant. For both pre-service and in-service teachers levels of sexual prejudice tended to be lower when participants were affiliated with one or more non-heterosexual family members. These trends are consistent with previous research in teacher education (Pérez-Testor et al., 2010) and in social work education (Cramer et al., 1997).

Participant Sexual Orientation

More than three-quarters of survey participants reported being heterosexual (88%). When overall group mean differences in PREJUDICE scores were tested, statistically significant differences were revealed by the t-test ($p = .000$, *eta squared* = .080, medium effect size) and confirmed by the Mann-Whitney U test ($p = .002$) for participant sexual orientation. *Heterosexual* participants were associated with the *highest* levels of sexual prejudice, as measured by the PREJUDICE scale, compared to non-heterosexual participants. For hypothesis testing, only pre-service participants could be analyzed due to low frequencies within in-service groups. When group mean differences in PREJUDICE scores were tested by teacher education status, statistically significant differences by participant sexual orientation were revealed by the t-test for pre-service participants ($p = .000$, one-tailed). Pre-service participants who identified as heterosexual were associated with higher levels of sexual prejudice as measured by the PREJUDICE scale (see Table P.3). Therefore, Hypothesis 10.1 (levels of sexual prejudice will be lower for those who are non-heterosexual and higher for those who are heterosexual) was confirmed for pre-service participants. This finding requires only common sense to confirm. Banaji and Greenwald (2013) collected “ample evidence of the dissociation between reflective egalitarianism and automatic preferences in attitudes involving race, sexual orientation, and age” (p. 69). In American society, where heterosexuality is the

norm, *gay = bad* (p. 56) and *gay = sinful* (p. 54) are automatic preferences that operate without conscious thought. Although Banaji and Greenwald have not collected enough evidence to make a claim between sexual prejudice and discriminatory behavior, they do make the claim between “automatic White preference” and discriminatory behavior. That is, researchers have correlated the Race IAT with discriminatory behaviors under research conditions (Banaji & Greenwald, 2013, p. 49). With heteronormativity so tightly bound with White supremacy, it is likely that heterosexuals automatically prefer *gay = bad*. In order to avoid discriminatory behavior from such prejudice, strategies for reflectivity must be in place to promote non-discriminatory thoughts and behaviors.

Finished the Survey

Almost all survey participants completed the entire survey (94%). Although the effect was small, survey respondents who did *not* finish the survey had significantly *higher* levels of sexual prejudice as measured by PREJUDICE scores. These six participants represented the following content areas: Elementary Education (3), FACS (1), SST (1), and graduate student (1). Their PREJUDICE scores ranged from 1.458 to 3.800 ($M = 2.678$, $SD = .809$, $n = 6$). The maximum PREJUDICE score of all participants was 3.800. The six individuals who did not finish the survey also did not provide additional demographic, educational, or personal characteristics since they ended the survey after the Likert items or in the middle of the Likert items before demographic, educational, or personal items were presented.

When overall group mean differences in PREJUDICE scores were tested, statistically significant differences were revealed by the t-test ($p = .023$, *eta squared* = .025, small effect size) and confirmed by the Mann-Whitney U test ($p = .031$) for finishing the survey. However, Hypothesis 11.1 (levels of sexual prejudice will differ by whether the participant finished the survey; those who finished will have lower levels of sexual prejudice) could not be confirmed by teacher education status because of the missing data. There is no previous research on this phenomena, but I suspect that those who quit the survey early were disturbed by its content, by the questions being asked, and by the feelings or thoughts coming up within them. I suspect that the cognitive dissonance prompted by the survey was too disturbing for them to finish.

Factors Significantly Associated with Sexual Prejudice

Four subscales combined to produce a PREJUDICE score, the mean of twenty-four Likert items, for each survey respondent. Statistical testing of overall group means by analysis of variance revealed that neither demographic nor educational characteristics accounted for significant differences in levels of sexual prejudice as measured by PREJUDICE scores. *Only personal characteristics accounted for significant differences in levels of sexual prejudice.* These results can be most easily visualized through a pie chart of total variance in PREJUDICE scores (see Figure 6.1). Among the survey participants, levels of sexual prejudice as measured by PREJUDICE scores varied significantly by political affiliation (viewpoint toward multiculturalism), by religious affiliation, by the number of non-heterosexual friends and family members, by the participants' sexual orientation, and by finishing the survey. Other random effects or interactions among variables accounted for the remaining variance.

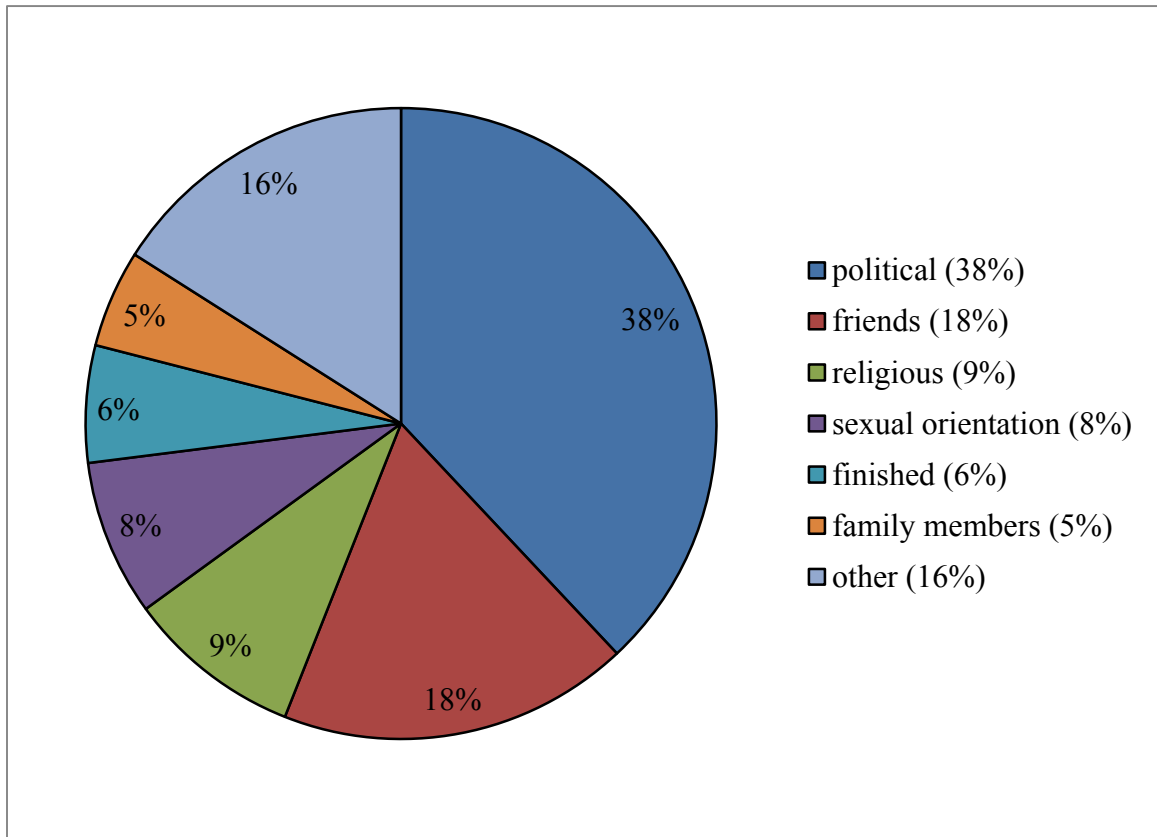


Figure 6.1. Pie chart accounting for total variance in PREJUDICE scores

Conclusion #1: Conservative Christians associated with highest levels of sexual prejudice

Neither demographic nor educational characteristics were significantly associated with sexual prejudice; only personal characteristics. This is important because of the automatic preferences (Banaji & Greenwald, 2013) that we acquire in the United States regarding gender, race/ethnicity, and age through socialization processes (Harro, 2008). When a student walks into a classroom, automatic preferences go to work inside the classroom teacher and inside the student to categorize every other person in the room based on these preferences unless reflective practices are in place to counter stereotypes.

Overwhelming evidence from the quantitative phase of this research indicated that pre-service and in-service teachers enter the teacher education classroom with fixed identities from familial political and religious influences. Professional teacher education programs do not accept or reject teacher candidates based upon their political and/or religious affiliations. Yet, in this sample, more *conservative political viewpoints* were associated with *higher levels of sexual prejudice*, and *Christian* religious affiliations were (generally) associated with *higher levels of sexual prejudice* compared to non-Christian. Catholics were found to be less prejudicial than Other Christians, however.

Allport and Ross (1967) reported that churchgoers were more ethnically prejudiced than non-churchgoers—“religion good ... minority group bad”—was their conclusion. Finlay and Walther (2003) found that Conservative Protestants had the highest homophobia scores among college students, followed by Moderate Protestants and Catholics. Non-Christian college students were found to have the lowest homophobia scores (Finlay & Walther, 2003). Religious commitment predicted increased affective (homophobia) and church attendance predicted increased attitudinal (homonegativity) reactions to lesbians, gays, and bisexuals by African-American and White college students (Negy & Eisenman, 2005). Among social work students, Swank and Raiz (2010) found that attending religious services was associated with negative attitudes toward gays and lesbians. Pérez-Testor et al. (2010) estimated overt and subtle sexual prejudice among elementary and high school teachers in Spain, finding significantly higher levels of prejudice among participants who reported having *any* religious beliefs and who reported being churchgoers. Schwartz found that among

individuals between the ages of 24 and 65, religious fundamentalism and intrinsic religious orientation together accounted for more than half the total variance in homophobia scores as measured by the H-Scale (2011).

Social psychologist Jonathan Haidt (2008, 2009; Graham, Haidt, & Nosek, 2009) explained that conservatives tend to speak for institutions and traditions. Conservatives tend to be closed to experience, preferring things that are familiar, safe, and dependable. In addition, Haidt argues that conservatives value three moral foundations: in-group/loyalty, authority/respect, and purity/sanctity. In particular, conservatives tend to want to control what people do with their bodies; not just what *they* do with *their* bodies, but what *anyone* does with *their* body (Haidt, 2008, 2009; Graham et al., 2009). Conservatives tend to consider themselves morally self-righteous.

Conclusion #2: Some pre-service and in-service teachers may step outside their Conservative Christian socialization

At the other end of the spectrum are the three qualitative participants who worked directly with sexual minority students in their classrooms. Although Bill reported being Republican, he also voted twice for President Obama; he reported that he plans to change his party affiliation before the next presidential election. Ellen and Marcia reported being Democrats; Ellen was churched in the Mennonite community and Marcia was church in Catholicism. Buddhists and Mennonites have a long history of being peaceful, as well as being engaged in social activism. In addition, Bill, Ellen, and Marcia reported having non-heterosexual friends, and Bill reported having a non-heterosexual family member. I would describe these three participants as allies to sexual minority youth because they work directly with sexual minority students in their own classrooms. These three study participants exemplify that students aren't always what we might expect. Students are malleable and teachable; they may learn from life experience, as these three demonstrate, or they may learn from their association with others different from them.

Conclusion #3: Having non-heterosexual friends/family members associated with lowest levels of sexual prejudice

While *having non-heterosexual friends and family members* was associated with *lower levels of sexual prejudice* in this sample, teacher education programs do not accept

or reject teacher education candidates based upon their affiliation with sexual minorities. In fact, there is a strong, hidden curriculum that discourages non-heterosexuals from applying to professional teacher education (Blount, 2005; DeMitchell et al., 2009). However, in this sample *being non-heterosexual* is affiliated with *lower sexual prejudice*. Therefore, one conclusion from these results would be that if we genuinely wanted to eliminate or reduce bullying based upon real or perceived gender or sexual variance, professional teacher education programs would be actively recruiting and training sexual minorities to become K-12 teachers; in addition, colleges and schools of education would be actively recruiting and hiring sexual minorities as teacher educators.

Intergroup contact hypothesis posits that when you get to know someone who is different from you, you begin to empathize or relate to the Other (Allport, 1954). Finlay and Walther (2003) reported decreased homophobia scores among college students who had more relationships with sexual minorities and who had closer contact with sexual minorities. In other words, the number of relationships and the closeness of the contact determined how much homophobia scores were lowered (Finlay & Walther, 2003). Pérez-Testor et al. (2010) found significantly lower levels of overt and subtle sexual prejudice among elementary and high school teachers in Spain when participants reported having gay and lesbian friends. Swank and Raiz (2010) found confirmation of the intergroup contact hypothesis among social work students. Social work students with gay-friendly parents had more positive attitudes towards gays and lesbians. In addition, social work students who interacted more frequently with homosexual peers reported more positive attitudes towards gays and lesbians (Swank & Raiz, 2010). Schwartz (2011) included in her sociodemographic variables, number of LGB individuals known. This independent variable accounted for approximately one quarter the total variance in homophobia as measured by the H-Scale. Participants who reported one to two LGB individuals known had significantly higher homophobia scores than those who reported more than six LGB individuals known (Schwartz, 2011).

Conclusion #4: Teachers learned through life experiences not from formal educational experiences

The most surprising result from the survey was that completed courses in multicultural education, and in particular, completed courses that included sexual

orientation, were *not* statistically significantly associated with levels of sexual prejudice as measured by the PREJUDICE scores. This finding is consistent with Gorski (2012) where life experiences was found to be statistically significantly associated with multicultural education teacher efficacy. Of all of the independent variables tested, coursework in multicultural education, including sexual orientation content, is under the control of teacher education faculty. Racial identity status *was* predicted by multicultural credit hours in previous research (Sprott, 2007); that is, as multicultural credit hours increased, racial identity status also increased among elementary and secondary pre-service teachers. I expected to find that the more courses completed in multicultural education, the lower the sexual prejudice; and the more completed courses that included sexual orientation content, the lower the sexual prejudice.

One of the limitations of the questions regarding multicultural teacher education is that I did not ask what specific courses were completed. Had that information been collected, I could have cross-referenced the specific courses with degree plans or programs of study to get a clearer picture of how the educational component contributed to beliefs, attitudes, and behaviors around gender and sexual variance.

Bodur (2012), for instance, found that coursework combined with field experiences increased elementary education pre-service teachers' beliefs and attitudes about multicultural education. Logically, I might assume that from a social justice education standpoint, prejudice and discrimination can be addressed through education. I might assume that someone who is more educated would naturally have lower levels of sexual prejudice. However, Pérez-Testor et al. (2010) found no statistically significant difference in subtle or overt prejudice toward homosexuals based upon education level (bachelor's degree, master's degree) (p. 144). In addition, I might assume that levels of prejudice toward gender and sexual variance could be lowered through multicultural education in secondary education teacher preparation and through developmentally appropriate gender and sexual diversity (GSD) education in early childhood and elementary education preparation (Bryan, 2014).

Schwartz (2011) included educational level in her sociodemographic variables, but there was no significant difference in homophobia scores as measured by the H-Scale.

The finding of no differences in homophobia based on level of education was surprising. It had been expected that having more education and thus, more exposure to various points of view from sources other than family-of-origin and one's religious congregation, would play an important role in differences in homophobic beliefs....This unexpected finding indicates that education alone may not have an important impact on changing prejudicial beliefs. There may be specific aspects of an educational experience which make the difference and not every student is necessarily exposed to the same degree or at all to these situations....The data from this study and that which has been found in previous research are especially important in terms of how learning experiences should be crafted so that the maximum benefit is achieved in terms of reduction of homophobia and other prejudices. It seems that more education, in and of itself, is not what leads to reduction in homophobia. Rather, it is likely that exposure to specific types of education, namely those which address prejudice in an explicit way, is what may lead to a reduction in homophobia. It may be beneficial to explore the manner in which educational interventions that consist of specific information about prejudice are delivered and the optimal amount of exposure needed to effect change in belief systems. (Schwartz, 2011, p. 47)

Schwartz does not specify types of education that address prejudice in an explicit way. McIntosh, however, encourages the development of academic programs that challenge both systems of oppression and systems of privilege (2012). This topic will be discussed more fully in the implications section later in this chapter.

However, Banaji and Greenwald (2013) have studied beliefs and attitudes using the Implicit Association Test (IAT). Prejudice resides within the automatic side of the mind (Banaji & Greenwald, 2013); around kindergarten or first grade children begin to acquire prejudices from their environment (Machado, 2014; Meeks, 2011). The automatic side of the mind is primarily unknown to the conscious mind (Banaji & Greenwald, 2013, p. 55), and it is the automatic stereotypes and prejudices that the IAT measures. The reflective or conscious mind is the result of consideration, dialogue, evaluation, thought, and values clarification. These processes are embedded within critical pedagogy. But Banaji and Greenwald maintain that "every day, automatic preferences steer us toward less conscious decisions, but they are hard to explain because they remain impervious to the probes of conscious motivation" (2013, p. 55). Therefore, prejudicial beliefs and attitudes toward gender and sexual variance *may be impervious* to educational intervention. This is why we cannot blame teachers and teacher educators for the presence of sexual prejudice in school environments.

A different point of view is represented by Mary Lou Rasmussen and Lee Airton, in which each scholar questions the assumption that teacher education *should* reduce homophobia. Rasmussen and Airton both question the assumption that there will be, sometime in the future, a *post-homophobic* world. The assumption that teacher education can or will be able to reduce sexual prejudice (homophobia) implies, for instance, that homophobia (sexual prejudice) can actually be measured using scales (Rasmussen, 2014). In addition, there is an assumption that if sexual prejudice can be reduced in professional teacher candidates, that their behavior will change (Airton, 2014); that is, become *less* homophobic.

Washington and Evans (1991) define the ally as “a person who is a member of the dominant or majority group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population” (p. 195). Within the context of this research project focused upon sexual prejudice among pre-service and in-service teachers in the Midwest, seven qualitative participants had at some point in their teaching experience worked directly with sexual minority youth. Bill, Ellen and Marcia each went through a process of questioning childhood religious dogma that said homosexuality was sinful. Each had non-heterosexual childhood friends, adult friends, and family members. Each acted as a catalyst in their school building to bring about a change in attitude among their teacher colleagues and with administration. In addition, each of these teacher allies had received some multicultural content or gender variance/sexual variance content from their original teacher education programs (one at MidCountry; two elsewhere) but while at MidCountry received only minimal multicultural or gender variance/sexual variance content in their graduate teacher education programs.

We can say that allies are not born, they are nourished through life experiences (Ligon, Mason-Browne, McGill, Rummerty, & Sannes, 2012). Assuming there are five stages to becoming an ally (naïve, acceptance, resistance, redefinition, and internalization), working with students directly, being active in the school building, and maintaining on-going relationships with non-heterosexuals are clear examples of allyship. Being an ally is active; it is fluid and incomplete; and it is for everybody (Metzger, Carlson, McGill, & Vickers, 2014). Being an ally is “a shared commitment to

challenging privileging and normalizing practices and to fighting all forms of oppression” (Metzger et al., 2014).

Implications

Improving our understanding of sexual prejudice among Midwestern pre-service and in-service teachers suggests that teacher educators must be willing to incorporate new knowledge and new understanding into professional teacher education programs. This section discusses the challenges of improved practices for preparing classroom teachers and for preparing teacher educators with regard to sexual minorities. In addition, this section proposes critical questions which could motivate future research into sexual prejudice in educational environments.

For professional teacher education programs

We now have a somewhat clearer picture of sexual prejudice among Midwestern pre-service and in-service teachers.

Awareness of Gender and Sexual Variance

Pre-service and in-service teachers are aware that gender and sexually variant people exist. They are aware that their principal may be gay or lesbian; they are aware that their family members may come out or be in same-sex relationships. They are aware that sexual minority youth may walk into their classrooms. However, the evidence from this study indicates that pre-service and in-service teachers have had little to no formal education about gender and sexual variance. Pre-service and in-service teachers may not feel prepared, in general, for sexual minority students, and they may not know how to put aside their own misconceptions.

Not Educated about Gender and Sexual Variance

Pre-service and in-service teachers in this study were not educated formally about gender and sexual variance. These participants learned what they knew from non-heterosexual friends, family members, and coworkers. They learned from their churches and from other family members. They learned the stereotypes from their churches and family members. They learned alternative points of view on their own, through life experience, and sometimes in their own classroom. They relied on experimentation in

the classroom while staying out of trouble with administrators. In some cases, they avoided the subject entirely or lived in fear of their ignorance.

Six participants did not finish the survey and seven participants did not return phone calls or answer e-mails to set up an interview. There isn't any way to know if these two groups overlapped, but it would appear that these participants chose in the end to avoid getting too involved in the subject of gender and sexual variance being studied.

Evidence of Resistance to Heteronormativity

However, there was evidence of resistance to heteronormativity among the study participants. Almost half of my qualitative participants (7 out of 17; 41.2%) worked directly with sexual minority youth in their own classrooms, and more than half of my quantitative participants (53 out of 92; 57.6%) had PREJUDICE scores less than 2.000. In the MidCountry College of Education these students could be said to represent a counter-cultural resistance to heteronormativity. Let us assume for the sake of argument that a PREJUDICE score between 2.000 and 2.500 represents a similar sub-population of survey participants (16 out of 92; 17.4%). Now we have 88% of qualitative participants and 75% of quantitative participants who represent the counter-cultural resistance to heteronormativity. These participants represent both the resistance to heteronormativity and the limitation of this study. *Given that the entire pool of possible survey participants was 948, only 1.6% of possible participants (qualitative) and 7.3% of possible participants (quantitative) represent the counter-cultural resistant to heteronormativity among the entire pool of teacher education students.* These students self-selected (accepted the online invitation) to take the survey and self-selected (volunteered) to participate in an interview.

What Occurs in MidCountry Classrooms Now

Participants in this study stressed that both undergraduate and graduate teacher education failed to address gender and sexual variance adequately. Suggestions for improving undergraduate teacher education included the following categories:

- providing a course that focuses specifically on students with differences and that includes the range of minorities teachers will encounter

- immersion experiences, including experiences in treating [all] children respectfully, in dialoguing with [all] children, talking to [all] students about difficult subjects and sensitivity training for male teachers
- integrating gender and sexual orientation across the curriculum
- making sure the legal obligations to support [all] students is crystal clear
- teaching awareness of the signs of withdrawal when a student needs help or support

What is interesting about this list is that as far as I know the majority of these suggestions *are* provided in formal teacher preparation coursework at MidCountry. The one hour multicultural course focuses on difference and includes gender and sexual orientation. The foundations course addresses school law. Educational psychology and the human relations course include opportunities to learn about respect, dialogue, and difficult subjects. What *might be* missing is the immersion experience, the experience where the formal educational content is put into action. Putting these concepts into action is the function of the teacher aide experience, the diversity experience, and the student teaching experience. But somehow there is a gap. The automatic side of the mind rubs up against the reflective side of the mind; but the automatic side is winning. In what stage of pre-service teacher education is the student integrating their formal coursework? How is the integration process working? Who/what facilitates the identity development of the pre-service teacher candidate?

In-service participant suggestions for improving graduate teacher education focused on intersectionality, identity formation, and hiring practices. Immersion experiences were also suggested for in-service teachers, especially if they completed their undergraduate program before multicultural education became part of teacher preparation. If MidCountry is preparing in-service teachers to return to the classroom, how is their identity development being facilitated? How is cognitive dissonance addressed across the curriculum? If cognitive dissonance is *not* occurring, what is the student learning? If MidCountry is preparing graduates to enter the academy as teacher educators, where in the program of study is the future faculty person being exposed to difficult conversations? Who/when/what is facilitating their identity development to become teacher educators in a rapidly changing multicultural democracy such as the

U.S.? How will future faculty candidates demonstrate multicultural competency so that the supremacy of heteronormativity is not reproduced in *their* university classrooms?

Requirements for Admission to Professional Teacher Education

Conservative Christians were found to have significantly higher levels of sexual prejudice as measured by PREJUDICE scores; however, we don't admit or reject teacher candidates based upon political or religious characteristics. Having non-heterosexual friends and family members was associated with significantly lower levels of sexual prejudice, and we don't admit or reject teacher candidates based upon having non-heterosexual friends. Non-heterosexual survey participants were found to have significantly lower levels of sexual prejudice as well, but we don't recruit teacher education candidates among the sexual minority community. In fact, I would say there is a significant stigma associated with non-heterosexual teacher education applicants (Blount, 2005; DeMitchell et al., 2009). What could we use in the teacher education admittance process to identify students less likely to exhibit high levels of sexual prejudice? How could we predict whether a student will challenge their own privilege or entitlement and enter into an identity development process that changes their perspectives? What additional evidence could be required to ensure that pre-professional teacher candidates intend to develop themselves into social justice allies?

We need to approach multicultural education by deconstructing systems of oppression and systems of privilege.

The McIntosh Method of Challenging White Privilege

Typically, in foundations of education courses at MidCountry College of Education, the entrance into the discussion of White privilege begins with Peggy McIntosh's article on "The Invisible Backpack" (1988). For White students from very rural counties and for White students from suburban counties surrounding large metropolitan areas, White privilege is a new concept. In the Midwest it is the churches, the school, and the culture of these counties that reinforces heteronormativity. Harry described his rural high school culture as "hypermasculine football culture" combined with "hyperfeminine cheerleader culture" and that it was quite a shock for him to visit a small teacher's college where there was a college GSA. His college visit was the first

time he had ever met another gay or lesbian person, even though later a cousin came out. In addition, in rural towns where farmers and ranchers have social capital from generations of owning land, but are not necessarily wealthy financially, children of these families bring to college the perception of privilege that is quite different from the wealthy privilege of students from metropolitan suburbs. Both categories of student come to college with entitlement based on their place in the social pecking order of their families and their high school communities. Although NCATE requires every teacher education student to take one hour of multicultural education, the emphasis at MidCountry, from the data gathered, is on race. How does the teacher educator parse out one credit hour of time to address gender, ethnic identity, racial group, abilities and disabilities, geographic region, socio-economic class, military experience, language, sexual orientation, and religion?

Preparing Global Citizens

The implication of preparing teachers for global citizenship and participatory democracy (Banks et al., 2005; see Figure 1.1), so that K-12 teachers can prepare *their* students, is the need for a different approach that highlights multiple identities. Broido's participants commented that course content, such as "the benefits of diversity [and] facts about the continuing existence of oppression" (2000, p. 7), were important to their ally development, but more important was "learning that came from hearing different perspectives in class discussions" (Broido, 2000, p. 8).

Participants saw discussion as an important component of developing their understanding of social justice issues and acting as allies. Hearing what others believed and why they believed as they did showed participants what they did and did not agree with. It exposed them to different perspectives and experiences, which increased their general knowledge of diversity issues, in particular the experiences of members of targeted social groups. (Broido, 2000, p. 10)

Class discussion from the standpoint of multiple identities leads to self-reflection and meaning-making. Broido's participants also stressed self-confidence: "self-confidence also had an impact on the meaning-making process with respect to one particular type of information: privilege" (2000, p. 12). "Without confidence in themselves, the participants were unwilling or unable to consider that their success was due in part to

their dominant status in society, and the privilege they thereby incurred” (Broido, 2000, p. 12).

What links these experiences is that they allowed the participants to withstand threats to their self-esteem, to their self-worth, to their physical safety, and to their identities. The ability to withstand these threats was perceived by the participants as necessary to their engagement in ally work. (Broido, 2000, p. 12)

Broido’s findings suggested that although “[a]ctivities that foster meaning-making—discussion, self-reflection, and perspective-taking—are natural parts of good teaching and should be integrated into as many and as broad a variety of courses as possible” (2000, p. 16), “more courses should be developed that focus on the dynamics of oppression and on the lived experiences of members of targeted social groups” (2000, p. 16). Faculty should be supported in developing coursework that integrates information regarding gender and sexual variance, and how these issues affect K-12 classrooms, into more classes.

Having a Model for Social Justice

Three of my qualitative participants knew Brian. Brian is the young man who grew up locally, tried to start a GSA at his high school, and served in various leadership roles in his alternative fraternity and in the college GSA. Brian graduated recently and will enter the master’s level teaching and learning program. He wants to teach in a high school. Everyone who meets Brian knows that he is gay; you can’t miss it. Brian has high self-esteem and a great deal of self-confidence; yet he is humble and approachable. From middle school to the present, Brian has modelled what it means to be a social justice advocate for boys like him. Similar to Brian, Bill and Ellen demonstrated in their own school buildings what it means to resist. Bill was the only teacher of the nineteen teachers asked to accept being the first GSA sponsor in the high school where he teaches. Bill had to convince both his principal and his teacher colleagues that a GSA was a good idea in spite of the fact that the federal Equal Access Law mandates that a student organization be given space, time, and a sponsor (U.S. Department of Education, n.d.; United States Department of Justice, 2000). Ellen worked directly with gay and lesbian students in her school building. Maya Angelou says, “When we know better, we do better” (Winfrey, 2011). When a sexual minority youth becomes an exemplary social justice ally and when teachers model social justice behavior in their classrooms and

school buildings, others notice. In coming to understand sexual prejudice among pre-service and in-service teachers, more models of the social justice ally are needed among both professional teacher education students and professional teacher educators. This means that talk must be followed by action. It isn't enough to just say that you are an ally or that you support sexual minorities, it must be demonstrated so that others can follow your lead. How can formal teacher education programs provide opportunities for students to be exposed to activists who are models for social justice? How can teacher educators expose their students to social justice models beyond the guest speaker or guest panel?

Pedagogy for the Privileged

Even when professional teacher candidates have examples of social justice allies, and even when professional teacher educators utilize the “best practices” of the multicultural education classroom—small group discussion, reflection papers, interactive team-building activities (Broido, 2000; Lobb, 2012)—teacher educators should expect a significant amount of resistance from student members of the dominant culture (Allen & Rossatto, 2009; Banaji & Greenwald, 2013; Curry-Stevens, 2007; Gorski, 2012; Johnson-Hunter & Risku, 2003; van Gorder, 2007)—to understanding their own complicity in the White supremacist paradigm and in perpetuating heteronormativity. In Peggy McIntosh's newer work she uses the analogy of being White in the U.S. as having a bank account that essentially never empties (2009). Even if a White ally uses their privilege to improve, for instance, race relations, the bank account fills right back up; there is no loss of privilege or loss of whiteness in being an ally. In McIntosh's most recent work, however, she advocates a different metaphor, the hypothetical line of social justice (2012). McIntosh posits that each person is both oppressed (disadvantaged) and privileged (advantaged). No one can claim to be only oppressed or only privileged (McIntosh, 2012; van Gorder, 2007). However, “United States ideology, media, and institutions as a whole still deny that systems of privilege exist and powerfully shape individual identities and societal institutions” (McIntosh, 2012, p. 194). Advantages move an individual above the line of social justice into a more privileged position; disadvantages move an individual below the line of social justice into a more oppressed position. Therefore, she calls for research and praxis into the intersectionalities of

oppression and privilege; that is, addressing multiple identities and their relative positions or locations within the context of society (McIntosh, 2012).

My perception is that colleges and universities are the main institutions that are raising awareness of the relationship between privilege and oppression, but that this awareness is needed throughout all public and private sectors of the United States; the ability to see privilege should be in the minds of all citizens.
(McIntosh, 2012, p. 195)

She places the responsibility squarely in the laps of academics; when public school teachers spend more time each day with children than their parents, this implies that classroom teachers will become the ones who teach American children to reproduce White supremacy and the supremacy of heterosexuality or to critical question and deconstruct knowledge from the dominant culture.

Addressing difference from the perspective of multiple identities combines liberatory education and critical pedagogy (hooks, 1994) and Freire's collective process of conscientization (Freire, 2000/1968) for the oppressed with the counterhegemonic goals of pedagogy for the privileged (Curry-Stevens, 2007). In this approach, students are first asked to identify with their own suffering (oppression) and then to come to an understanding of their privileged status in context with their multiple positionalities. This pedagogy is not neutral; "rather, it is counterhegemonic in its goals and works within a framework of praxis, whereby assisting in transformation is linked with becoming an ally in struggles for justice" (Curry-Stevens, 2007, p. 34). For instance, through these practices "White learners can learn about racism, men can understand patriarchy, and how both upper- and middle-class learners can understand neoliberalism and class exploitation" (p. 34). In the process students form collective bonds and begin to see privilege within a matrix of domination (Collins, 2003; Curry-Stevens, 2007); in losing their individualized status and forming collective bonds, students "embrace ... civic virtues, including critical thinking, empathy, integrity, honesty, commitment to inclusion, and the courage to act on these values" (Curry-Stevens, 2007, p. 41). The spiritual, ideological, psychological, emotional, behavioral, and intellectual changes are unsettling and decentering; this approach shakes students' confidence and then builds their confidence back up through "ongoing cross-difference connections [that] support ally behaviors" (Curry-Stevens, 2007, p. 52).

This approach is also risky for the teacher educator. “When we take on this role, political engagement is expected. Advocating for others to become allies in the struggles for justice similarly requires us too to become allies. Our practice is not understood to end at the classroom door” (Curry-Stevens, 2007, p. 55). McIntosh (2012) also comments on the risk of undertaking a commitment to deconstructing oppression and privilege:

The teachers’ or scholars’ impulse to generalize and to “get on top of the subject” demonstrates an academic habit that comes from privilege; using the protection of the academy’s or the school’s authority to state more than one can actually know. (p. 204)

Therefore, the “golden rule of research on privilege,” contends McIntosh, is to not ask anything of your students that you have not asked of yourself “with the fullness of your experience” (McIntosh, 2012, p. 204). Not only must we walk our talk, but we have to walk the walk before asking our students to follow.

We need to integrate the study of privilege and difference across all programs of professional teacher education.

Educational Administration

As a PFLAG member, even before I initiated this research project, I heard stories of gay boys in local high schools who got bullied but weren’t willing to report it; and then got expelled because they lashed out at the bully boy. A local administrator did not provide a meeting space for the high school GSA one fall semester; he had students meeting in the high school parking lot in the rain. These stories are related to school climate and culture. But if we pull back from the individual school or the individual school district and look more broadly, the refusal to take seriously harassment related to gender and sexual variance is because each of these systems is following the dominant paradigm of heteronormativity embedded within White supremacy. Each gay boy is seen as an individual anomaly, a “victim” and someone to be kept “safe” through monitoring, containment, and increased surveillance (Foucault, 1995; Payne & Smith, 2013); yet each gay boy who gets bullied is a symptom of the larger societal paradigm that says all children are heterosexual (only), destined to find the “right” girl, get married, and produce more heterosexual children. From a larger perspective, therefore, coursework in educational leadership must investigate the role of school administrators in perpetuating

heteronormativity, the role of education in general in reducing prejudice, and the role of curriculum in reducing sexual prejudice.

Public school administrators are in the role of modelling appropriate behavior for teachers, staff, and students. In the stories collected as a PFLAG member and as an educational researcher, public school administrators don't seem to know much about gender and sexual variance. In the stories I've heard, public school administrators make poor decisions regarding harassment of gay boys (Frank), name-calling (Bill), and suspensions (Marian). On the other hand, I have to believe that there is another side to the administrator story. Figure 6.2 provides an overview of Uri Bronfenbrenner's ecological systems theory of the child (Bronfenbrenner, 1979; CHF 1500 Human Development, n.d.). Ecological systems theory acknowledges multiple identities. The public school administrator mediates the relationship between the teacher and the child, between the teacher and parents, and between teachers and school staff. Administrators mediate between the mesosystem and the microsystem. What aspects of school building administration are malleable in relation to systems of oppression and systems of privilege? How does the mission of public schooling reinforce or deconstruct oppression and privilege? In what ways can the school building leadership intervene with the goal of challenging the culture and climate of an environment that reproduces sexual prejudice and other forms of discriminatory behavior? What teacher identities are acceptable? What student identities are acceptable? Why?

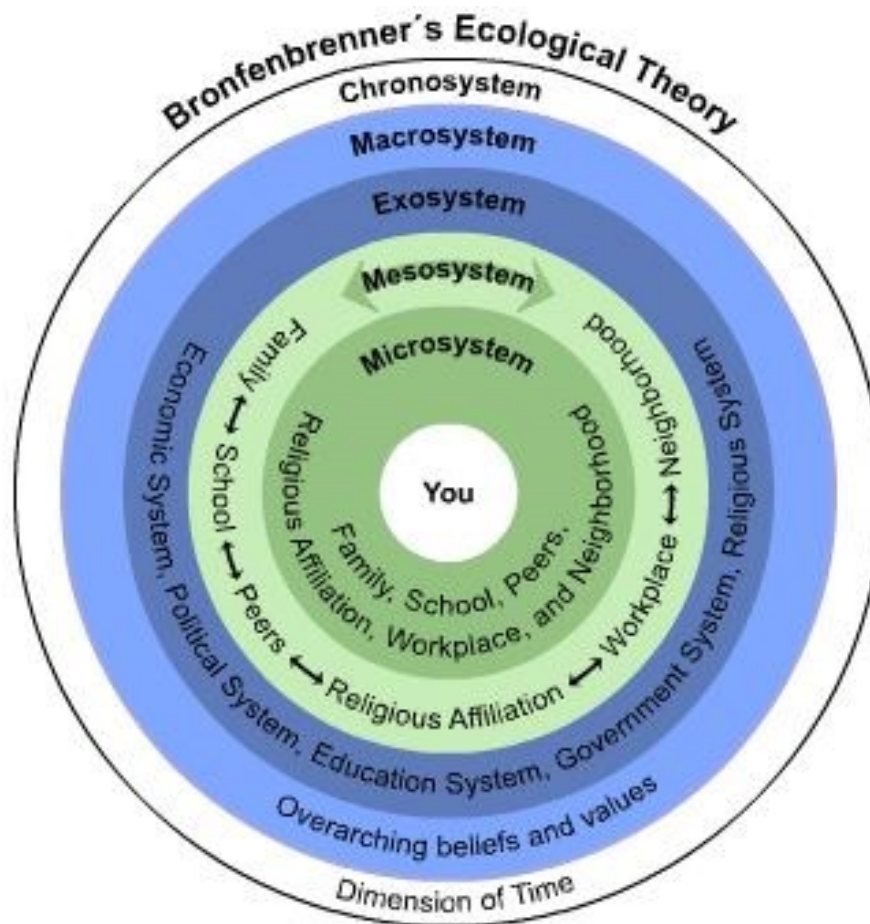


Figure 6.2. Bronfenbrenner's ecological system of the child

Multicultural Education

Prejudice reduction is one of five purposes of multicultural education (Banks & Tucker, 1998). Entire programs are funded based upon the notion that prejudice can be reduced through appropriate education interventions. However, these research results do not support that contention. Neither completed college credit in multicultural education ($p = .445$) nor completed college credit with sexual orientation content ($p = .824$) was significantly associated with PREJUDICE scores. Pre-service participants who completed *no* courses ($M = 1.525$, $SD = .467$, $n = 5$) were found to have statistically significantly *lower* PREJUDICE scores than pre-service participants who completed *three* courses ($M = 2.231$, $SD = .768$, $n = 13$), $t(16) = -1.903$, $p = .038$, $\eta^2 = .091$ (medium). These findings mean that we cannot assume that coursework in multicultural education and sexual orientation will automatically lead to reduction in the supremacy of heteronormativity.

One explanation for these findings is that pre-service students who completed the one hour multicultural education course required by NCATE Standard Four experienced cognitive dissonance that was not resolved. Cognitive dissonance occurs when the automatic side of the mind is confronted by the reflective side of the mind, such as when White privilege is challenged or when heteronormativity is challenged (Banaji & Greenwald, 2013). Cognitive dissonance is also a stage, a state, or a phase in White identity development (Helms, 1990), in sexual identity development (Cass, 1979; Coleman, 1981; Worthington et al., 2002), and in ally development (Broido, 2000; Gelberg & Chojnacki, 1995; Getz & Kirkley, 2003, 2006). What this means is that teacher educators are not just teaching content related to multiculturalism; teacher educators are facilitating a process of identity development. The question arises, then, How are teacher educators prepared to facilitate identity development? How does the foundations of education instructor become skilled in recognizing cognitive dissonance? How does the multicultural educator navigate the identity development of pre-service teachers in a one-credit-hour course?

Ally Identity Development

Seven of my qualitative participants were working consistently and directly with sexual minority youth. I would call them allies. These individuals had taught themselves about sexual and gender variance, had befriended sexual minority youth in their school buildings, and in some cases, had intervened on behalf of bullied sexual minority youth when poor decisions were made by school administration. They had figured out what to do in spite of not being educated formally.

Nevertheless, if we want to stop bullying in school buildings based upon real or perceived gender or sexual variance, then our pre-service and in-service teachers need to be trained allies (Ligon et al., 2012; Metzger et al., 2014). Misconceptions can be addressed in formal training. In formal training processes of identity development and processes of socialization can be addressed (Harro, 2008).

We need pre-service and in-service teachers to have a frame of mind where they will be able to challenge gender policing and its very negative effects on both boys and girls. We need pre-service and in-service teachers in place to promote updating faculty and student handbooks. We need pre-service and in-service teachers in place to attend

school board meetings where anti-discrimination policies can be updated. We need pre-service and in-service teachers in place that understand the importance of hiring non-heterosexual faculty and staff. Finally, we need pre-service and in-service teachers who value the contributions throughout history of gender and sexually variant people. It isn't so much that we need pre-service and in-service teachers to imagine a post-homophobic world as it is to imagine the value-added implications of more positive beliefs and attitudes toward sexual minorities.

For school buildings

We need to change school culture.

Changing the school culture means changing the culture of the teacher college, as well as changing the culture of the K-12 school building. Both are needed to accomplish a more prepared teacher corps for sexual minority students in K-12 classrooms. Ellen shared that at the time of her interview, the community in which she taught was so limited by the negative viewpoints of conservative Catholics, that one gay boy was kicked out of his house by his parents. In addition, when President Obama was elected the second time, racial slurs increased noticeably. These behaviors are the result of the dominant paradigm of White supremacy which says that White skin color is better than other shades of skin color and that all children are heterosexual. In this dominant paradigm there is no room for a Black President of the United States or a Catholic gay boy in the family.

Anti-discrimination statements

Public universities fall under the budget of the state; therefore, when the governor of the state signed an Executive Order stating that no state employee would be discriminated against based on sexual orientation (Associated Press, 2007; Liberty Press, 2007), every anti-discrimination statement of each public university had to be amended. Amending the non-discrimination statement does not change the culture of a university; **and** it is a significant first step. At MidCountry the resulting actions of that Executive Order over a seven year period included an LGBT Resource Center, a gay fraternity, a lesbian sorority, increased funding and support for the university GSA, and a Lavender Graduation. Recently, the local school district added sexual orientation to its non-

discrimination statement for students (Knipp, 2014). Supposedly sexual orientation had already been in its teacher contracts (private conversation with former assistant district superintendent and now Kansas Senator Tom Hawk, May 2014). The public meetings of the school board around adding sexual orientation brought these facts to the attention of citizens. The student non-discrimination statement was amended with a vote of 5-2 in favor (Knipp, 2014). The student non-discrimination statement does not change the culture or climate of the public schools; however, it does give students and parents more power in making sure that harassment based upon real or perceived sexual variance receives appropriate attention by teachers and administrators.

Professional development

As mentioned above, faculty in teacher education programs require added support to integrate gender and sexual variance into all courses of the curriculum and to develop new courses that address systems of oppression and systems of privilege through the pedagogical framework of pedagogy for the privileged. In public schools in the Midwest, there will be resistance to introducing gender or sexual variance into the formal curriculum. However, teachers and administrators need the knowledge of the science of gender and sexual variance to support sexual minority students' presence in their school buildings. Sexual prejudice by parents, by staff, by teachers, and by administrators hinder the learning process for sexual minority youth.

For methodology

We now have evidence to support mixed methods research into gender and sexual variance.

The implication of using mixed methods in this project is that despite the survey results, interviewees were much more flexible in their beliefs and attitudes regarding gender and sexual variance. Even though participants came from very conservative backgrounds, their friends and family members provided additional information needed to modify their automatic heterosexual preference in some way. Combining quantitative methods with qualitative methods of inquiry strengthened and clarified our understanding of sexual prejudice among Midwestern pre-service and in-service teachers. The qualitative data provided a view into the lived experiences of pre-service and in-service

teachers. The qualitative data supported a view of pre-service and in-service teachers that integrated their multiple identities.

Had I only administered the survey and only relied upon the quantitative results, I would have drawn much narrower conclusions from the survey data than from the survey and interview data combined. The interviews provided a context of understanding how participants critically analyzed the beliefs and attitudes of their parents, their churches, and their school experiences. Although most of my interviewees came from families with very conservative backgrounds, their minds had been changed by acquired life experiences regarding the childhood messages that reinforced heteronormativity and the automatic heterosexual preference *gay = bad*.

I like to think that those who were not yet working directly with non-heterosexual youth are positively anticipating those opportunities because they participated in this research project. I hope that participating in this research project was a step toward becoming social justice allies for those who were not yet actively involved in stopping harassment of sexual minority youth.

The Last Paragraphs

Two pathways of improvement in professional teacher education are indicated by this research into sexual prejudice among Midwestern pre-service and in-service teachers. The first pathway is individual: professional educators, particularly teacher educators, must experience their own racial and sexual identity development process if they are to adequately mentor and guide undergraduate pre-service and graduate in-service teachers in their racial and sexual identity development. It is equally important for university faculty to make sure that doctoral students who intend to make a career in academia are guided and mentored through their racial and sexual identity development, along with other professional preparation for future faculty.

The second pathway is collective: professional teacher education programs must include integrated curricular and pedagogical approaches that incorporate deconstructing systems of oppression and systems of privilege at every step of the professional teacher education process. This means that we cannot just deliver knowledge as if it is neutral; the understanding that knowledge is crafted by and for the dominant culture is critical for

disruption of the processes that perpetuate discriminatory behavior. Deconstructing systems of oppression and of privilege with the added goal of producing teachers who are also social justice allies means that these teachers have a better chance of recognizing and valuing the multiple identities of *all* of their students. Of course I want to stop bullying based upon gender and sexual variance in public school environments, in university classroom environments, and in corporate environments, but I also want to disrupt the assumptions of White dominance that fuel harassment and violence based upon difference in *all* of its incarnations. Failure to do so ensures that our children and our grandchildren will continue to be at risk of harassment and violence for the next seven generations.

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Appendix A - Suicides by Sexual Minority Youth

Twenty-nine sexual minority youth (twenty-seven young men and two young woman) committed suicide between February 2008 and June 2013—at least according to the national media. These individuals are probably only the tip of an iceberg that could include hundreds.

1. Lawrence Fobes King, February 2008, Age 15, Oxnard, CA (Cathcart, 2008)
2. Jaheem Herrera, April 2009, Age 11, DeKalb Co., GA (Simon, 2009)
3. Carl J. Walker-Hoover, April 2009, Age 11, Springfield, MA
(TheBostonChannel.com, 2011; Moodie-Mills, 2011)
4. Justin Aaberg, July 2010, Age 15, Anoka, MN (Birkey, 2010; Howorth, 2010; Morris, 2011)
5. Raymond Chase, September 2010, Age 19, Monticello, NY (Goff, 2010; Howorth, 2010, Morris, 2011)
6. Asher Brown, September 2010, Age 13, Cypress-Fairbanks, TX (Goff, 2010, Melloy, 2010; Morris, 2011)
7. Billy Lucas, September 2010, Age 15, Greensburg, IN (Goff, 2010, Melloy, 2010; Morris, 2011)
8. Seth Walsh, September 2010, Age 13, Bakersfield, CA (Goff, 2010, Melloy, 2010; Morris, 2011)
9. Cody Barker, September 2010, Age 17, Appleton, WI (Morris, 2011)
10. Tyler Clementi, September 2010, Age 18, Rutgers, NJ (Goff, 2010; Melloy, 2010; Morris, 2011)
11. Justin “Chloe” Lacey, September 2010, Age 18, Clovis, CA (Burns, 2010; LGBT Nation, 2010)
12. Zach Harrington, October 2010, Age 19, Norman, OK (Knittle, 2010; Morris, 2011)
13. Corey Jackson, October 2010, Age 19, Pontiac, MI (Heywood, 2010; Morris, 2011)
14. Aiyisha Hassan, October 2010, Age 19, Marin Co., CA (Morris, 2011; Najafi, 2010)

15. Brandon Bitner, November 2010, Age 14, Middleburg, PA (Brenckle, 2010; Morris, 2011)
16. Kameron Jacobsen, January 2011, Age 14, Orange Co., NY (Badash, 2011b; Morris, 2011)
17. Lance Lundsten, January 2011, Age 18, Miltna, MN (Badash, 2011a; Morris, 2011)
18. Nick Kelo, Jr., March 2011, Age 13, Rittman, OH (Morris, 2011)
19. Jamie Rodemeyer, September 2011, Age 14, Buffalo, NY (Hughes, 2011; Tan, 2011)
20. Jamie Hubley, October 2011, Age 15, Ottawa, Canada (Pearson, 2011)
21. Jacob Rogers, December 2011, Age 18, Ashland City, TN (Martin, 2011; WSMV.com, 2011)
22. Jeffrey Fehr, January 2012, Age 18, Granite Bay, CA (Grindley, 2012; Hubert, 2012)
23. EricJames Borges, January 2012, Age 19, homeless, CA (Daily Mail Reporter, 2012; Ng, 2012)
24. Phillip Parker, January 2012, Age 14, Gordonville, TN (Sanders, 2012)
25. Rafael Morelos, February 2012, Age 14, Wenatchee, WA (Hernandez, 2012)
26. Kenneth Weishuhn, Jr., April 2012, Age 14, Paullina, IA (Hyttek, 2012; Johnson, 2012)
27. Jay'Corey Jones, May 2012, Age 17, Rochester, MN (Russell, 2012)
28. Brandon Elizares, June 2012, Age 16, El Paso, TX (Chávez, 2012)
29. Katie ---, June 2013, Age --, Manhattan, KS (--- , 2013)

Appendix B - Supportive Internet Resources

This is a list of Internet projects supporting teens who are questioning their sexual orientation.

1. It Gets Better, Dan Savage & Terry Miller, www.itgetsbetter.org
2. The Make It Safe Project, Amelia Roskin-Frazee, www.makeitsafeproject.org
3. Gay, Lesbian & Straight Education Network, www.glsen.org
4. I Want the World To Know, Rebecca S. Katz, iwanthetheworldtoknow.org
5. The GSA Network, Carolyn Laub, www.gsanetwork.org
6. Students Know Your Rights!, Southern Poverty Law Center,
<http://www.splcenter.org/what-we-do/lgbt-rights/students/know-your-rights>
7. Stand Up! (part of the www.belongto.org campaign), Ireland
8. Stop Bullying Now, Stan Davis, <http://www.stopbullyingnow.com/index.htm>
9. Groundspark, The Respect for All Project, Debra Chasnoff,
<http://groundspark.org/respect-for-all>
10. Out with Dad, <http://www.outwithdad.com/category/webseriestowatch>

Appendix C - Miscellaneous Internet Resources

This is a list of Internet projects collecting stories from both teens and adults or providing opportunities to question gender and sexual variance in their respective educational, geographic, political, or religious communities.

Collecting Stories

1. Coming Out Project, The New York Times, www.nytimes.com/interactive/2011/05/23/us/20110523-coming-out.html
2. I'm from Driftwood, Nathan Manske, www.imfromdriftwood.com
3. Pariah Personals, Salon.com, www.salon.com/topic/pariah_personals
4. Cuéntame, An Honest Conversation, mycuentame.org/honestconversation/
5. Single Dad Laughing, Dan Pearce, www.danoah.com/2011/11/im-christian-unless-youre-gay.html

Educational

6. Perspectives for a Diverse America: Build literacy-based, anti-bias learning plans, <http://perspectives.tolerance.org/>
7. Learn NC: LGBTQIA resources for educators, <http://www.learnnc.org/lp/editions/LGBTQIA-resources/cover>
8. Understanding Prejudice: Tips for Elementary School teachers, <http://www.understandingprejudice.org/teach/elementips.htm>
9. CLEAR: Center for LGBTQ evidence-based applied research, <http://clear-research.org/index.html>
10. Beyond Bullying: Shifting the discourse of LGBTQ sexuality and youth in schools, <http://beyondbullying.sfsu.edu/content/who-we-are>
11. The Gender Book, <http://www.thegenderbook.com/>

Geographic

12. Living in Limbo: Lesbian Families in the Deep South, Carolyn Sherer, <http://livinginlimbo.org/>
13. Oklahoma Alliance Academy, <http://www.oklahomaalliance.org/>

Political

14. Human Rights Campaign: Growing up LGBT in America, <http://www.hrc.org/youth>
15. Catalyst Project: Anti-racism for collective liberation, <http://collectiveliberation.org/>
16. Family Equality Council, <http://www.familyequality.org/>

Religious

17. New Ways Ministry: Celebrating 35 years in the LGBT Catholic community, Sr. Jeannine Gramick, <http://www.newwaysministry.org/>
18. The NALT Christians Project: Christians proclaiming their belief in LGBT equality, <http://notalllikethat.org/>
19. God Loves the Gays, <http://www.godlovesthegays.org/>

Appendix D - DVD, Film, TV, and Video Resources

This is a list of DVD, film, TV, and video resources. I have viewed each of these feature films, documentaries, web series, cable series, and biographies. Assume that each of these is appropriate for an adult audience unless you have previewed it for under-18 viewing.

Date	Title	Notes
1995	A Village Affair	
1996	Different for Girls	
1996	Late Bloomers	
1999	Aimee & Jaguar	
1999	But I'm a Cheerleader!	
2000	Between Two Women	
2003	Brother Outsider	biography
2003	Intentions	
2004	Love on the Side	
2005	Almost Normal	
2005	Noah's Arc	cable series
2006	Loving Annabelle	
2007	Fatherhood Dreams	documentary
2008	I Can't Think Straight	
2008	Out Late	documentary
2009	The Big, Gay Musical	
2010	Elena Undone	
2010	Leading Ladies	
2010	Out with Dad	web series
2011	Becoming Chaz	OWN documentary
2011	Being Chaz	OWN documentary
2011	Gen Silent	documentary; website (limited viewing)
2011	I am Jazz	OWN documentary
2011	That's What I am	
2012	Bomb Girls	TV series (Canada)
2012	How to Survive a Plague	documentary
2012	Last Tango in Halifax	TV series (BBC)
2013	Dallas Buyers Club	
2013	Geography Club	

Appendix E - Modern Homophobia Scale (MHS)

Nine items from the original MHS (Raja & Stokes, 1998) were identified by Aosved et al. (2009) to construct the sexual prejudice factor of their intolerance scale. These items will be offered in a 5-point agree/disagree format, where 1 (strongly disagree) indicates least prejudice and 5 (strongly agree) indicates maximum prejudice. Questions 23, 18 and 22 need to be reverse coded.

MHS-L-7. Marriages between two lesbians should be legal. (R)

Alternative version: I believe that marriage between lesbians should be legal.

MHS-L-19. I don't mind companies using openly lesbian celebrities to advertise their products. (R)

MHS-L-21. I don't think it would negatively affect our relationship if I learned that one of my close relatives was a lesbian. (R)

MHS-L-23. Lesbians should undergo therapy to change their sexual orientation.

Alternative version: I believe lesbians should undergo therapy to change their sexual orientation.

MHS-G-3. I welcome new friends who are gay. (R)

MHS-G-4. I would be sure to invite the same-sex partner of my gay male friend to my party. (R)

MHS-G-9. It's all right with me if I see two men holding hands. (R)

Alternative version: I am okay when I see two men holding. It is all right with me.

MHS-G-18. Movies that approve of male homosexuality bother me.

Alternative version: I am bothered by movies that approve of male homosexuality.

MHS-G-22. Gay men want too many rights.

Alternative version: I believe that gay men want too many rights.

Appendix F - Scale of Subtle and Overt Prejudice Towards Homosexuals

The 15 items below were presented in a 5-point agree/disagree format, with Strongly Disagree being 1 (least prejudice) and Strongly Agree being 5 (most prejudice) (Pérez-Testor et al., 2010, p. 141). The first ten items address explicit or overt prejudice, and the last five items address implicit or subtle prejudice (p. 141). Questions 2 and 10 need to be reverse coded.

OP-1. There are many homosexual groups who are pressing to get more rights, but politicians forget about the problems that heterosexuals have, ~~like when they decide to have a child.~~

Alternative version: I believe politicians focus too much on homosexuals and not enough on heterosexuals.

OP-2. Deep down, homosexuals are the same as heterosexuals. (R)

Alternative version: I believe that homosexuals are the same as heterosexuals at their core.

OP-3. Many homosexuals have fairly prominent social and economic status, but they have achieved it precisely because of their sexual orientation and the support they get from other homosexuals.

Alternative version: I believe many homosexuals have achieved prominent social and economic status because of their sexual orientation and the support they get from other homosexuals.

OP-4. Homosexuals and heterosexuals will never feel at home with one another even if they are friends.

Alternative version: I believe that homosexuals and heterosexuals will never be friends.

OP-5. Because of their sexual orientation, homosexuals will never achieve the same level of personal development as heterosexuals.

Alternative version: I believe that, because of their sexual orientation, homosexuals will never achieve the same level of personal development as heterosexuals.

OP-6. If I have/had a daughter, I would be upset if she were a lesbian and in an intimate relationship with another woman.

OP-7. If I have/had a son, I would be upset if her were gay and in an intimate relationship with another man.

OP-8. At my job, I would be upset if my boss were gay, even if he had all the right degrees and experiences.

Alternative version: I would be upset if the principal at my school were gay, even if he had all the right degrees and experience.

OP-9. At my job, I would be upset if my boss were a lesbian, even if she had all the right degrees and experiences.

Alternative version: I would be upset if the principal at my school were a lesbian, even if she had the right degrees and experiences.

OP-10. If it were the case, I would not mind if a gay man or lesbian were in an intimate relationship with one of my family members. (R)

Alternative version: I would not mind if one of my family members were in an intimate relationship with a gay man or lesbian.

SP-1. Just like immigrants adopt the customs of their new country, I think that homosexuals could do the same and be more moderate.

Alternative version: I believe that homosexuals should be more moderate about their demands for recognition, just as immigrants are expected to adopt the customs of their country.

SP-2. The ideas that homosexuals might inculcate in children are quite different from those that a heterosexual might convey.

Alternative version: I believe that the ideas homosexuals might inculcate in children are different from those that a heterosexual might convey.

SP-3. If homosexuals truly tried to integrate, there would be no need for so many demonstrations or for them to be in the closet.

Alternative version: I believe that if homosexuals really tried to integrate into society, there would be no need for demonstrations or for homosexuals to be in the closet.

SP-4. I ~~think~~ **believe** that homosexuals' religious and ethical values are different from those of heterosexuals.

SP-5. I ~~think~~ **believe** that there are many differences in homosexuals' and heterosexuals' beliefs and ideas.

Appendix G - Personal Information Questionnaire

The Personal Information Questionnaire (PIQ) will be offered at the end of the survey. The following is copied and pasted from AXIO and contains some unusual characters.

Question 5

How many **college-credit** courses (undergraduate and graduate) have you **completed** with diversity or multicultural education content?

- ☐ none
- ☐ 1
- ☐ 2
- ☐ 3
- ☐ 4
- ☐ 5 or more

Question 6

How many **college-credit** courses (undergraduate and graduate) have you **completed** that addressed sexual orientation?

- ☐ none
- ☐ 1
- ☐ 2
- ☐ 3
- ☐ 4
- ☐ 5 or more

Question 7

Please choose the best response that describes you.

What is your current status in relation to teacher education? **(Select all that apply.)**

- ☐ I am a pre-service teacher candidate.
- ☐ I am an in-service teacher with my own classroom.
- ☐ I serve in a counseling or advising position (on campus, in school district or building).
- ☐ I serve in a professional capacity in a school district office (not counseling or advising).
- ☐ I am an administrator in a school district or a school building.
- ☐ Other:

Question 8

How many of your friends are homosexual?

Question 9

How many of your co-workers are homosexual?

Question 10

How many of your family members are homosexual?

Question 11

Please choose the best response to describe you.

How do you describe your political views **regarding multiculturalism?**

- ☐ conservative
- ☐ somewhat conservative
- ☐ moderate
- ☐ somewhat liberal
- ☐ liberal

Question 12

Do you have a religious affiliation?

- ☐ Yes
- ☐ No

Question 13

Please provide your religious affiliation in the space below.

If "yes," what is it?

Characters Remaining:

Question 14

How would you best describe the community in which you lived during high school?

- ☐ rural
- ☐ suburban
- ☐ urban

Question 15

Please choose the best description of your teaching aspirations.

What license(s) or certification(s) are you seeking or do you hold? **(Select all that apply.)**

- ☐ Early Childhood Unified, Birth-K
- ☐ Elementary Education, K-6
- ☐ Middle Level, 5-8
- ☐ Secondary, 6-12
- ☐ PK-12

Question 16

How old are you? **(years)**

Characters Remaining:

Question 17

With which ***racial group/ethnicity*** do you identify? **(Select all that apply.)**

- ☐ American Indian or Alaska Native
- ☐ Asian
- ☐ Black or African American
- ☐ Hispanic or Latina/o
- ☐ Native Hawaiian or Other Pacific Islander
- ☐ White, Non-Hispanic

Question 18

Please choose the response that best describes you.

What is your sexual orientation?

- ☐ Heterosexual / Straight
- ☐ Bisexual
- ☐ Homosexual (e.g., Lesbian or Gay)
- ☐ Unknown

Question 19

What is your gender?

- ☐ Female
- ☐ Male

Question 20

Please choose the best response to the question below.

Will you receive extra credit for taking this survey?

- ☐ Yes
- ☐ No

Question 21 ** required **

Would you like to be entered in a lottery for a \$25 Varney's card as a "Thank You" for participating in this survey?

- ☐ Yes
- ☐ No

Question 22 ** required **

Are you willing to be contacted for an interview?

- ☐ Yes
- ☐ No

Appendix H - Teacher Education Degree Plans

The following table lists the grade level and the teacher education degree plan for each survey participant as it was listed in the KSU print directory (Student Publications, Inc., 2013). Associated with each level and degree plan is the student count. Each student was offered the survey electronically by using their e-mail address. E-mail addresses were entered into the AXIO survey system, and the survey system distributed the survey electronically. In the table below, FR means freshman, SO means sophomore, JU means junior, and SR means senior. In addition, B means Bachelor's, M means Master's, ED means doctor of education, and PHD means doctor of philosophy.

Table H.1. Teacher education degree plans

COUNT	LEVEL & DEGREE PLAN	DEFINITION
2	BEDELE	Elementary Education-B
1	BEDENG	Education-English-B
5	BMUSED	Music Education-B
1	DCURIN-PD	Curriculum & Instruction-PHD
3	DCURIN-ED	Curriculum & Instruction-EdD
3	DSPCED-ED	Special Education-EdD
4	FRBFCS	Fam & Cons Sci Ed-Tchr Certi-B
52	FRBMUSED	Music Education-B
88	GMMMEDCI	Curriculum & Instruction-M
29	GMMSPCED	Special Education-M
61	GPDCURIN-PD	Curriculum & Instruction-PHD
1	JUBEDART	Education-Art-B
0	JUBEDBSC	Education-Biological Sci-B
0	JUBEDBUS	Education-Business-B
0	JUBEDCHM	Education-Chemistry-B
78	JUBEDELE	Elementary Education-B
6	JUBEDENG	Education-English-B
0	JUBEDENJ	Education-English & Journalism-B
0	JUBEDESC	Education-Earth Science-B
5	JUBEDMLA	Education-Modern Languages-B
3	JUBEDMTH	Education-Mathematics-B
0	JUBEDSPH	Education-Speech-B
3	JUBEDSST	Education-Social Studies-B
6	JUBFCS	Fam & Cons Sci Ed-Tchr Certi-B
20	JUBMUSED	Music Education-B

1	MMEDCI	Curriculum & Instruction-M
2	SOBEDELE	Elementary Education-B
3	SOBFCS	Fam & Cons Sci Ed-Tchr Certi-B
37	SOBMUSED	Music Education-B
10	SRBEDART	Education-Art-B
13	SRBEDBSC	Education-Biological Sci-B
10	SRBEDBUS	Education-Business-B
1	SRBEDCHM	Education-Chemistry-B
238	SRBEDELE	Elementary Education-B
42	SRBEDENG	Education-English-B
4	SRBEDENJ	Education-English & Journalism-B
2	SRBEDESC	Education-Earth Science-B
12	SRBEDMLA	Education-Modern Languages-B
31	SRBEDMTH	Education-Mathematics-B
2	SRBEDSPH	Education-Speech-B
50	SRBEDSST	Education-Social Studies-B
12	SRBFCS	Fam & Cons Sci Ed Tchr Certi-B
43	SRBMUSED	Music Education-B
7	SRMMEDCI	Curriculum & Instruction-M
1	SRMSPCED	Special Education-M
1	SPNMUSED	Music Education-Special, Non-Degree
12	FRBAED	Agricultural Education-B
12	SOBAED	Agricultural Education-B
13	JUBAED	Agricultural Education-B
17	SRBAED	Agricultural Education-B
1	BAED	Agricultural Education-B
948		

Appendix I - Coding of Independent Variables

As with most survey research, original variables need to be re-coded into revised variables based upon the frequency of responses. The table below describes the original and the revised groups (Grps) for each independent variable (IV), including the level of measurement (Level) required by SPSS. The variables, GROUP, GROUP_ID, FINISHED, and FINISHED_ID were added after the survey was closed.

Table I.1. Table of revised independent variables

Original IV		Revised (or Added) IV			
Independent Variable	Q.#	Level	Grps	Level	Grps
Content Area of Participant					
		GROUP (Nominal)	Elementary Edu Social Studies English/Journalism Other Music Edu Family & Consumer Sci Agricultural Edu Graduate Students	GROUP_ID (Nominal)	1 = elem 2 = sst 3 = engl 4 = other 5 = music 6 = facs 7 = aged 8 = grad
Multicultural Education Courses completed by Participant					
MULTI_ COURSES (Nominal)	Q.4	MULTI_ COURSE_ID (Nominal)	None One Two Three Four Five+	MULTI_ COURSE_ ID_REVIS ED (Nominal)	None One Two Three Four+
Courses with Sexual Orientation content completed by Participant					
SO_ COURSES (Nominal)	Q.5	SO_ COURSES_ID (Nominal)	None One Two Three Four Five+	SO_ COURSES_ ID_REVIS ED (Nominal)	None One Two Three+
Participant's Teacher Education Status					
TEACHER_ EDUCATION (Nominal)	Q.6	TEACHER_ID (Nominal)	Pre-Service In-Service Counseling Para/Professional Admin Other	TEACHER_ REVISED (Nominal)	Pre-Service In-Service Other
Participant's Affiliation with Non-Heterosexuals					
FRIENDS (Scale)	Q.7	FRIENDS_ QUINTILES (Nominal)	<=2 friends 3 friends 4-5 friends 6-10 friends 25 friends unknown	FRIENDS_ QUARTILES (Nominal)	<=2 friends 3 friends 4-5 friends 6-25 friends unknown

COWORKERS (Scale)	Q.8			COWORKERS_ REVISED (Nominal)	No coworkers 1 coworker 2 coworkers 3-10 coworkers unknown
FAMILY (Scale)	Q.9	FAMILY_ QUINTILES (Nominal)		FAMILY_ QUARTILES (Nominal)	No family members 1-4 family members unknown
Participant's Attitudes toward Multiculturalism					
MULTICUL- TURALISM (Nominal)	Q.10	MULTI_ID (Nominal)	Conservative Somewhat Conservative Moderate Somewhat Liberal Liberal	MULTI_ID_ REVISED (Nominal)	Conservative Moderate Somewhat Liberal Liberal
Participant's Religious Affiliation					
RELIGIOUS_ AFFILIATION (Nominal)	Q.11	RELIG_ID (Nominal)	Buddhist Catholic Jewish (Muslim) Protestant None Other Christian	RELIG_ID_ REVISED (Nominal)	Non-Christian Catholic Other Christian
Location of Participant's High School					
GEOGRAPHIC (Nominal)	Q.12	GEO_ID (Nominal)	Rural Suburban Urban Other	GEO_ID_ REVISED (Nominal)	Rural Suburban/ Urban
License or Certification Sought by Participant					
LICENSE (Nominal)	Q.13	LICENSE_ID (Nominal)	EE SEC PK12 Other	LICENSE_ID _REVISED (Nominal)	EE SEC Other
Participant Age					
AGE (Scale)	Q.14	AGE_ GROUP (decades) (Nominal)	<=25 yo 26-35 yo 36-45 yo 46-55 yo 56+	AGE_ GROUP2 (quintiles) (Nominal)	18-20 yo 21 yo 22 yo 23 yo 24-30 yo 31+
Participant Race/Ethnicity					
RACIAL_MIX (Nominal)	Q.15	RACIAL_ID (Nominal)	Asian only Black or African American only Hispanic or Latina/o only White, non-Hispanic only Hispanic/White mix American Indian/White mix	RACIAL_ID_ REVISED (Nominal)	Persons of Color White, Non- Hispanic
Participant Sexual Orientation					

SEXUAL_ ORIENTATION (Nominal)	Q.16	SO_ID (Nominal)	Straight Bisexual Homosexual Prefer Not to Answer	SO_ID_REVIS (Nominal)	Heterosexual Non- Heterosexual Prefer not to answer
GENDER (Nominal)	Q.17			GENDER_ID (Nominal)	Female Male
		FINISHED (Nominal)	Yes No	FINISHED_ID (Nominal)	1=yes 2=no

Appendix J - Correlations among Subscales

The tables below record the results of the Bivariate correlation procedure in SPSS.

Table J.1. Pearson product moment correlations among sexual prejudice subscales

	MHS-G	MHS-L	OP	SP
MHS-G				
MHS-L	.874 (p = .000)			
OP	.822 (p = .000)	.797 (p = .000)		
SP	.706 (p = .000)	.735 (p = .000)	.748 (p = .000)	
PREJUDICE	.921 (p = .000)	.916 (p = .000)	.913 (p = .000)	.866 (p = .000)

Table J.2. Spearman's rho correlations among sexual prejudice subscales

	MHS-G	MHS-L	OP	SP
MHS-G				
MHS-L	.862 (p = .000)			
OP	.838 (p = .000)	.780 (p = .000)		
SP	.763 (p = .000)	.778 (p = .000)	.792 (p = .000)	
PREJUDICE	.921 (p = .000)	.896 (p = .000)	.944 (p = .000)	.902 (p = .000)

Appendix K - The PREJUDICE Scale

This appendix starts with descriptive statistics from all six sexual prejudice scales. Then reliability statistics, summary item statistics, frequency tables, and frequency histograms from each sexual prejudice scale are collected here.

Table K.1. Descriptive Statistics of PREJUDICE and the constituent scales

	MHS_G	MHS_L	OP	SP	PREJUDICE
Reverse coded	Q1.1, Q1.6, Q2.4	Q1.2, Q1.7, Q2.5	Q2.1, Q3.7		all
Used As Written	Q3.3, Q3.8	Q3.4	Q1.3, Q1.5, Q1.8, Q2.2, Q2.3, Q2.8, Q3.2, Q3.5	Q1.4, Q2.6, Q2.7, Q3.1, Q3.6	
Mean	1.8283	1.7853	1.4261	2.3054	1.9940
Median	1.6667	1.5000	1.2000	2.2000	1.8958
Mode	1.00	1.00	1.00	(1.00) (3.00)	1.46
Std. Dev.	0.85176	0.87473	0.57263	0.91979	.76544
Variance	0.725	0.765	0.328	0.846	0.586
Skewness	1.133	0.961	1.848	0.277	0.648
Error	0.251	0.251	0.251	0.251	0.251
Z-score	4.514	3.829	7.362	1.104	2.582
Kurtosis	0.982	-.053	3.530	-.651	-.554
Error	0.498	0.498	0.498	0.498	0.498
Z-score	1.972	-.060	7.088	-1.308	-1.112
Minimum	1.00	1.00	1.00	1.00	1.00
Maximum	4.67	4.33	3.80	4.60	3.80
Tests of Normality	Skewed (non-Normal)	Skewed (non-Normal)	Skewed & Kurtotic (non-Normal)	non-Normal	Skewed (non-Normal)
K-S, D(92)	0.165 p = .000	0.207 p = .000	0.230 p = .000	0.096 p = .036	0.128 p = .001
S-W	0.868 p = .000	0.841 p = .000	0.754 p = .000	0.952 p = .002	0.930 p = .000

Table K.2. Frequency distribution for the scale, PREJUDICE

	Frequency	Percent	Valid Percent	Cumulative Percent
1.00	4	4.3	4.3	4.3
1.04	3	3.3	3.3	7.6
1.08	2	2.2	2.2	9.8
1.13	1	1.1	1.1	10.9
1.17	3	3.3	3.3	14.1
1.21	2	2.2	2.2	16.3
1.25	3	3.3	3.3	19.6
1.29	3	3.3	3.3	22.8
1.33	2	2.2	2.2	25.0
1.38	2	2.2	2.2	27.2
1.42	3	3.3	3.3	30.4
1.46	Mode 6	6.5	6.5	37.0
1.54	2	2.2	2.2	39.1
1.58	2	2.2	2.2	41.3
1.71	1	1.1	1.1	42.4
1.75	1	1.1	1.1	43.5
1.79	1	1.1	1.1	44.6
1.83	2	2.2	2.2	46.7
1.88	Median 3	3.3	3.3	50.0
1.92	4	4.3	4.3	54.3
1.96	3	3.3	3.3	57.6
2.00	Mean 1	1.1	1.1	58.7
Valid 2.04	3	3.3	3.3	62.0
2.08	2	2.2	2.2	64.1
2.17	1	1.1	1.1	65.2
2.21	1	1.1	1.1	66.3
2.25	2	2.2	2.2	68.5
2.29	1	1.1	1.1	69.6
2.33	1	1.1	1.1	70.7
2.38	2	2.2	2.2	72.8
2.42	1	1.1	1.1	73.9
2.54	1	1.1	1.1	75.0
2.56	1	1.1	1.1	76.1
2.63	1	1.1	1.1	77.2
2.71	1	1.1	1.1	78.3
2.75	3	3.3	3.3	81.5
2.79	1	1.1	1.1	82.6
2.83	2	2.2	2.2	84.8
2.88	1	1.1	1.1	85.9
2.92	1	1.1	1.1	87.0
3.08	2	2.2	2.2	89.1
3.13	1	1.1	1.1	90.2
3.21	1	1.1	1.1	91.3
3.25	1	1.1	1.1	92.4
3.33	1	1.1	1.1	93.5

3.46	1	1.1	1.1	94.6
3.54	1	1.1	1.1	95.7
3.58	1	1.1	1.1	96.7
3.63	1	1.1	1.1	97.8
3.75	1	1.1	1.1	98.9
3.80	1	1.1	1.1	100.0
Total	92	100.0	100.0	

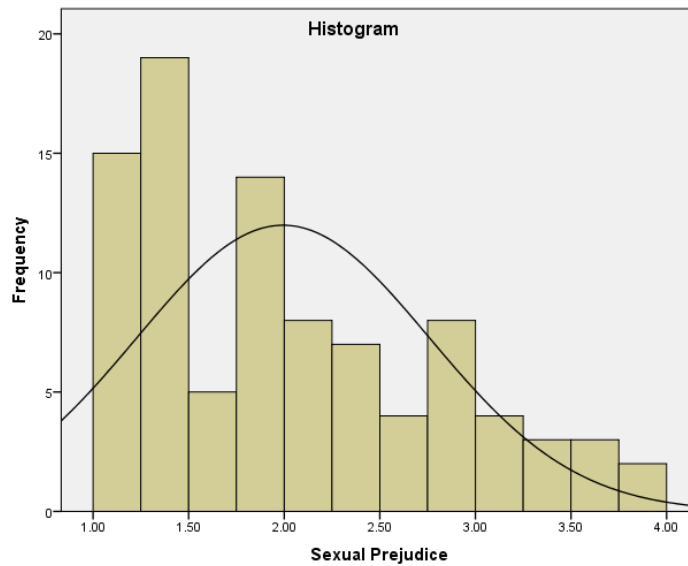


Figure K.1. Frequency histogram for the scale, PREJUDICE

Table K.3. Reliability statistics for the scale, PREJUDICE

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.945	.946	24

Table K.4. Summary Item Statistics for the scale, PREJUDICE

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	1.941	1.069	2.747	1.678	2.570	.206	24
Inter-Item Correlations	.421	.004	.942	.938	232.296	.028	24

Appendix L - General Sample Characteristics

This appendix presents descriptive statistics for the scale variables (AGE, FRIENDS, COWORKERS, and FAMILY). For each scale variable, there is a frequency histogram. In addition, the table of revised variables for analysis is provided.

Table L.1. Descriptive Statistics for the variable, Age(yrs)

	N	Min	Max	Mean	Median	Mode	Std. Dev.	Skewness		Kurtosis	
	Stat	Stat	Stat	Stat	Stat	Stat	Stat	Stat	Std. Err.	Stat	Std. Err.
AGE	86	18	61	26.64	23.00	21	9.715	1.919	.260	2.887	.514
Valid N (listwise)	86										

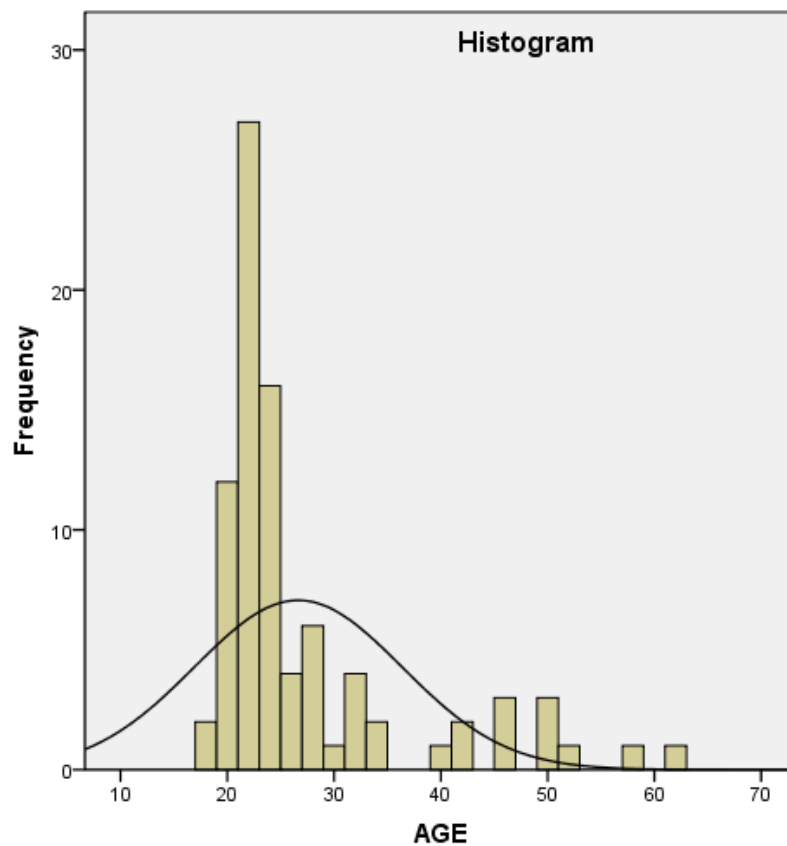


Figure L.1. Frequency histogram of the variable, Actual Age of Survey Respondents

Table L.2. Descriptive Statistics for Affiliation with Homosexuals (Questions 7, 8, and 9)

		FRIENDS	COWORKERS	FAMILY
N	Valid	80	70	80
	Missing	12	22	12
Mean		5.84	1.40	.65
Median		4.00	1.00	.00
Mode		3	0	0
Std. Deviation		6.124	1.813	.969
Variance		37.505	3.287	.939
Skewness		2.282	2.021	1.617
Std. Error of Skewness		.269	.287	.269
Z-score (skewness)		8.48	7.04	6.01
Kurtosis		4.881	6.240	2.378
Std. Error of Kurtosis		.532	.566	.532
Z-score (kurtosis)		9.17	11.02	4.47
Range		25	10	4
Minimum		0	0	0
Maximum		25	10	4

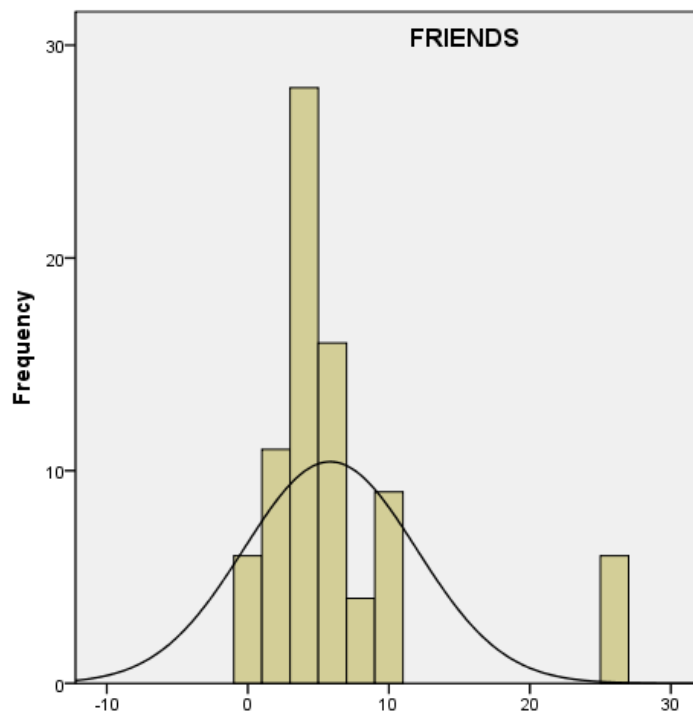


Figure L.2. Frequency histogram of the variable, FRIENDS

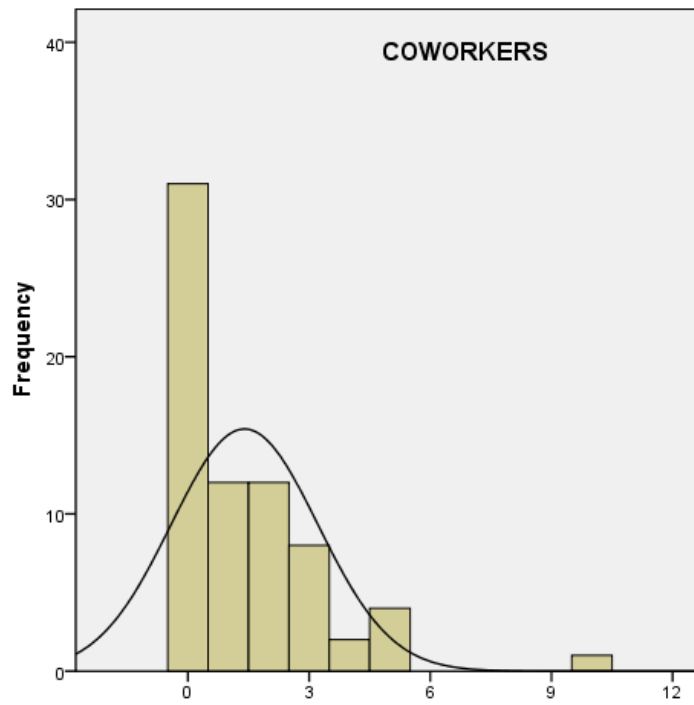


Figure L.3. Frequency histogram of the variable, CO-WORKERS

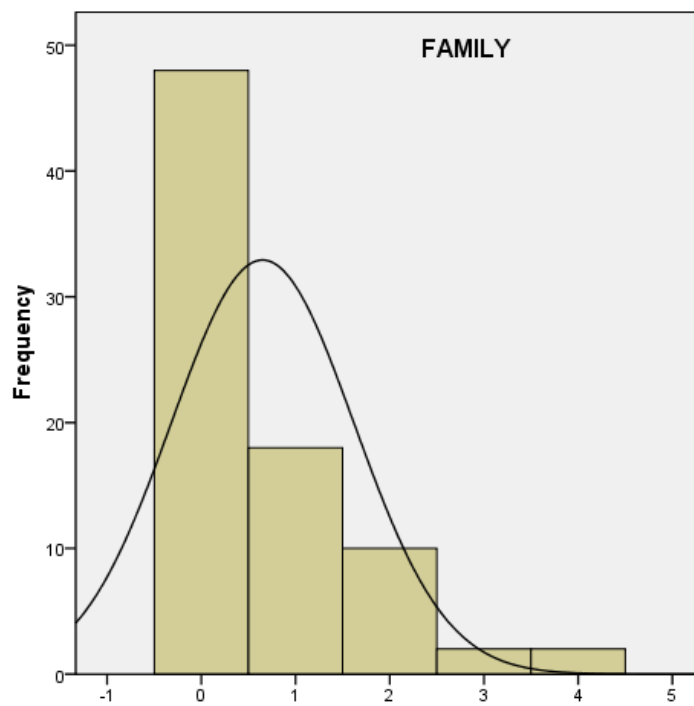


Figure L.4. Frequency histogram of the variable, FAMILY MEMBERS

Table L.3. Revised Variables for Analysis

Independent Variable	Groups	Frequency	Valid Percent
<i>Race/Ethnicity (n = 86)</i>	Persons of Color	12	14.0
	White, non-Hispanic	74	86
<i>Age (decades) (n = 86)</i>	<=25 yo	59	68.6
	26-35 yo	15	17.4
	36-45 yo	3	3.5
	46-55 yo	7	8.1
	56+ yo	2	2.3
<i>Age (quintiles) (n = 86)</i>	18-20 yo	14	16.3
	21 yo	16	18.6
	22 yo	11	12.8
	23 yo	12	14.0
	24-30 yo	15	17.4
	31+ yo	18	20.9
<i>License (n = 82)</i>	EE	27	32.9
	SEC	42	51.2
	Other	13	15.9
<i>Teacher Education Status (n = 83)</i>	Pre-Service	49	59.0
	In-Service	18	21.7
	Other	16	19.3
<i>Completed courses with diversity or multicultural education content (n = 87)</i>	NONE	8	9.2
	ONE	18	20.7
	TWO	18	20.7
	THREE	20	23.0
	FOUR OR MORE	23	26.4
<i>Completed courses with sexual orientation content (n = 87)</i>	NONE	29	33.3
	ONE	20	23.0
	TWO	18	20.7
	THREE OR MORE	20	23.0
<i>Political views regarding multiculturalism (n = 87)</i>	Conservative	9	10.3
	Moderate	30	34.5
	Somewhat liberal	18	20.7
	Liberal	30	34.5
<i>Religious affiliation (n = 86)</i>	Non-Christian	23	26.7
	Catholic	19	22.1
	Other Christians	44	51.2
<i>Geography (n = 87)</i>	Rural	34	39.1
	Suburban/Urban	53	60.9
<i>FRIENDS (quartiles)</i>	<=2 friends	17	21.2

	3 friends	18	22.5
	4-5 friends	22	27.5
	6-25 friends	23	28.8
<i>FRIENDS (quintiles) (n = 80)</i>	<=2 friends	17	21.2
	3 friends	18	22.5
	4-5 friends	22	27.5
	6-10 friends	17	21.3
	25 friends	6	7.5
<i>Co-Workers (n = 70)</i>	No coworkers	31	44.3
	1 coworker	12	17.1
	2 coworkers	12	17.4
	3-10 coworkers	15	21.4
<i>FAMILY (quartiles) (n = 80)</i>	No family members	48	60.0
	1-4 family members	32	40.0
<i>FAMILY (quintiles) (n = 80)</i>	No family members	48	60.0
	1 family member	18	22.5
	2-4 family members	14	17.5
<i>Participant sexual orientation</i>	Heterosexual	76	88.4
	Non-Heterosexual	8	9.3
	Prefer not to answer	2	2.3
<i>Participant content area</i>	Elementary	22	23.9
	Secondary	44	47.8
	Graduate	26	28.3
<i>Finished</i>	Yes	86	93.5
	No	6	6.5

Appendix M - Overall Comparison of Group Means

This appendix presents the supporting figures and tables for the discussion (see p. 134, Chapter 4, Quantitative Results) of *the first approach* to comparing overall group means, where the PREJUDICE scale was tested as a function of each independent variable within three categories (demographic, educational, or personal characteristic).

Demographic

Table M.1. Independent-samples t-test of PREJUDICE scores by gender

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.008	.928	-.140	84	.889	-.02440	.17384	-.37011	.32130
	Equal variances not assumed			-.141	51.053	.888	-.02440	.17307	-.37184	.32304

Table M.2. Descriptive statistics of PREJUDICE scores by gender

Sexual Prejudice

GENDER_ID	Mean	Median	N	Std. Deviation	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 Female	1.9386	1.8750	59	.75093	.564	-.412	.613	.742	.311
2 Male	1.9630	1.8333	27	.74206	.551	-.317	.872	.681	.448
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

Table M.3. Independent-samples t-test of PREJUDICE scores by race/ethnicity

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.360	.550	.269	84	.789	.06250	.23277	-.40039	.52539
	Equal variances not assumed			.255	14.288	.802	.06250	.24468	-.46130	.58630

Table M.4. Descriptive statistics of PREJUDICE scores by race/ethnicity

Sexual Prejudice

RACIAL_ID REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 Persons of Color	2.0000	1.7708	12	.79336	.629	-.684	1.232	.576	.637
2 White, non-Hispanic	1.9375	1.8750	74	.74088	.549	-.340	.552	.747	.279
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

Table M.5. One-way between-groups analysis of variance of PREJUDICE scores by age (decades)

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * AGE_GROUP		(Combined)	1.352	4	.338	.599	.664
	Between	Linearity	.338	1	.338	.599	.441
	Groups	Deviation from Linearity	1.015	3	.338	.600	.617
	Within Groups		45.682	81	.564		
	Total		47.034	85			

Table M.6. Descriptive statistics of PREJUDICE scores by age (decades)

Sexual Prejudice

AGE_GROUP	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 <=25 yo	1.9922	1.9167	59	.79210	.627	-.605	.613	.643	.311
2 26-35 yo	1.8667	1.5417	15	.71291	.508	-.610	1.121	.817	.580
3 36-45 yo	1.5417	1.7500	3	.47324	.224	.	.	-1.597	1.225
4 46-55 yo	2.0536	1.9583	7	.53614	.287	-.937	1.587	.065	.794
5 55+ yo	1.4167	1.4167	2	.05893	.003
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

Table M.7. One-way between-groups analysis of variance of PREJUDICE scores by age (quintiles)

	Sum of Squares	df	Mean Square	F	Sig.
(Combined)	3.108	5	.622	1.132	.350
Between Groups Linearity	1.823	1	1.823	3.319	.072
Sexual Prejudice * quintiles Deviation from Linearity	1.285	4	.321	.585	.674
Within Groups	43.927	80	.549		
Total	47.034	85			

Table M.8. Descriptive statistics of PREJUDICE scores by age (quintiles)

Sexual Prejudice

quintiles	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 18-20yo	2.1012	1.9167	14	.91414	.836	-.965	1.154	.476	.597
2 21yo	2.2630	2.0417	16	.81886	.671	-1.094	1.091	.159	.564
3 22yo	1.8977	1.8333	11	.81146	.658	1.611	1.279	1.358	.661
4 23yo	1.7083	1.4375	12	.61674	.380	-1.424	1.232	.599	.637
5 24-30yo	1.8500	1.4583	15	.69807	.487	-.443	1.121	.937	.580
6 31+	1.8125	1.8125	18	.56434	.318	-.670	1.038	.409	.536
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

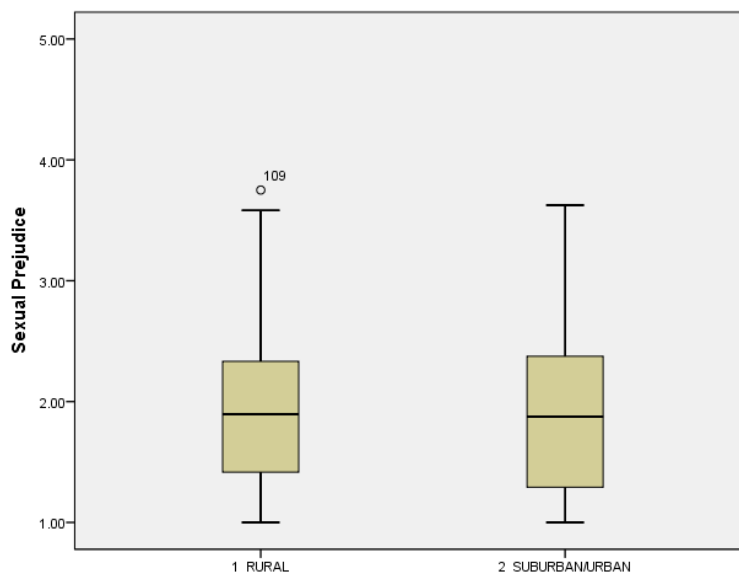


Figure M.1. Boxplots of PREJUDICE scores by geography

Table M.9. Independent-samples t-test of PREJUDICE scores by geography

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.012	.915	.547	85	.586	.08944	.16357	-.23578	.41466
	Equal variances not assumed			.543	69.024	.589	.08944	.16460	-.23893	.41781

Table M.10. Descriptive statistics of PREJUDICE scores by geography

Sexual Prejudice

GEO_ID_REVIS	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 RURAL	1.9951	1.8958	34	.75738	.574	-.243	.788	.735	.403
2 SUBURBAN/URBAN	1.9057	1.8750	53	.73608	.542	-.445	.644	.746	.327
Total	1.9406	1.8750	87	.74138	.550	-.407	.511	.729	.258

Educational

Table M.11. Independent-samples t-test of PREJUDICE scores by teacher education status

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.128	.721	.135	81	.893	.02216	.16414	-.30443	.34875
	Equal variances not assumed			.138	76.078	.891	.02216	.16066	-.29781	.34213

Table M.12. Descriptive statistics of PREJUDICE scores by teacher education status

Sexual Prejudice

NOT pre-service	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 Pre-Service	1.9192	1.8333	49	.76902	.591	-.112	.668	.861	.340
2 In-Service & Other	1.8971	1.7292	34	.68352	.467	-.906	.788	.584	.403
Total	1.9101	1.8333	83	.73097	.534	-.336	.523	.768	.264

Table M.13. One-way between-groups analysis of variance of PREJUDICE scores by license or certification sought

			Sum of Squares	df	Mean Square	F	Sig.
			(Combined)	2	1.097	1.927	.152
Sexual Prejudice * LICENSE_ID_REVISED	Between Groups	Linearity	1.759	1	1.759	3.090	.083
		Deviation from Linearity	.435	1	.435	.764	.385
	Within Groups		44.966	79	.569		
	Total		47.160	81			

Table M.14. Descriptive statistics of PREJUDICE scores by license or certification sought

Sexual Prejudice

LICENSE_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
2 EE	2.1667	1.9167	27	.84708	.718	-.919	.872	.612	.448
4 SEC	1.8284	1.5000	42	.71421	.510	-.666	.717	.743	.365
6 Other	1.7917	1.7917	13	.67056	.450	-.259	1.191	.653	.616
Total	1.9339	1.8125	82	.76303	.582	-.521	.526	.737	.266

Table M.15. One-way between-groups analysis of variance of PREJUDICE scores by completed college credit courses with multicultural education content

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * MULTI_COURSE_ID_REVIS	(Combined)		2.074	4	.518	.941	.445
	Between Groups	Linearity	.385	1	.385	.699	.405
		Deviation from Linearity	1.688	3	.563	1.021	.388
	Within Groups		45.196	82	.551		
	Total		47.270	86			

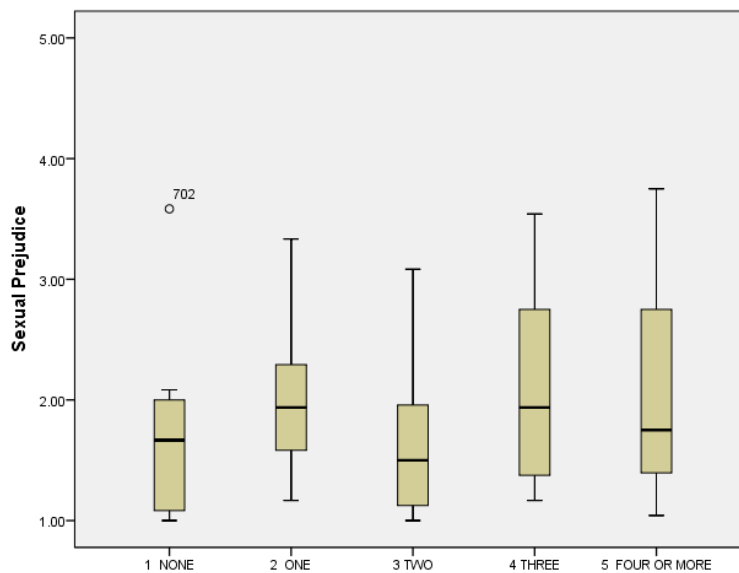


Figure M.2. Boxplots of PREJUDICE scores by completed college credit courses with multicultural education content

Table M.16. Measures of association for PREJUDICE scores by completed college credit courses with multicultural education content

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * MULTI_COURSE_ID_REVIS	.090	.008	.209	.044

Table M.17. Descriptive statistics of PREJUDICE scores by completed college credit courses with multicultural education content

Sexual Prejudice									
MULTI_COURSE_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 NONE	1.7604	1.6667	8	.85064	.724	2.863	1.481	1.541	.752
2 ONE	2.0208	1.9375	18	.59551	.355	.242	1.038	.760	.536
3 TWO	1.6875	1.5000	18	.63581	.404	-.114	1.038	.872	.536
4 THREE	2.0875	1.9375	20	.77550	.601	-.965	.992	.496	.512
5 FOUR OR MORE	2.0109	1.7500	23	.84753	.718	-.714	.935	.703	.481
Total	1.9406	1.8750	87	.74138	.550	-.407	.511	.729	.258

Table M.18. One-way between-groups analysis of variance of PREJUDICE scores by completed college credit courses with sexual orientation content

			Sum of Squares	df	Mean Square	F	Sig.
(Combined)			.510	3	.170	.302	.824
Sexual Prejudice * SO_COURSE_ID_REVISED	Between Groups	Linearity	.225	1	.225	.400	.529
		Deviation from Linearity	.285	2	.143	.253	.777
	Within Groups		46.759	83	.563		
	Total		47.270	86			

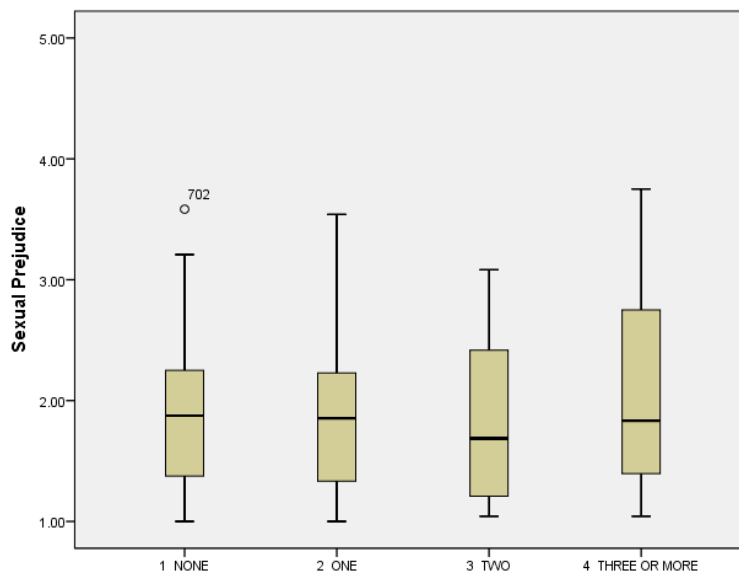


Figure M.3. Boxplots of PREJUDICE scores by completed college credit courses with sexual orientation content

Table M.19. Measures of association for PREJUDICE scores by completed college credit courses with sexual orientation content

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * SO_COURSE_ID_REVISED	.069	.005	.104	.011

Table M.20. Descriptive statistics of PREJUDICE scores by completed college credit courses with sexual orientation content

Sexual Prejudice

SO_COURSE_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 NONE	1.9066	1.8750	29	.67505	.456	.135	.845	.759	.434
2 ONE	1.9188	1.8542	20	.77073	.594	-.205	.992	.845	.512
3 TWO	1.8681	1.6875	18	.70149	.492	-1.358	1.038	.445	.536
4 THREE OR MORE	2.0771	1.8333	20	.86900	.755	-.742	.992	.701	.512
Total	1.9406	1.8750	87	.74138	.550	-.407	.511	.729	.258

Table M.21. One-way between-groups analysis of variance of PREJUDICE scores by teaching content area

	Sum of Squares	df	Mean Square	F	Sig.
(Combined)	1.807	2	.903	1.561	.216
Sexual Prejudice * Between Groups	1.727	1	1.727	2.984	.088
Linearly	.079	1	.079	.137	.712
Deviation from Linearity	51.510	89	.579		
Within Groups	53.317	91			
Total					

Table M.22. Descriptive statistics of PREJUDICE scores by teaching content area

Sexual Prejudice

grp comparison	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 elem	2.2229	1.9375	22	.88854	.790	-.795	.953	.664	.491
2 sec	1.9716	1.9167	44	.73151	.535	-.974	.702	.362	.357
3 grad	1.8381	1.5625	26	.69054	.477	-.380	.887	.884	.456
Total	1.9940	1.8958	92	.76544	.586	-.554	.498	.648	.251

Personal

Table M.23. One-way between-groups analysis of variance of PREJUDICE scores by political affiliation

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * MULTI_ID_REVISED	Between Groups	(Combined)	19.528	3	6.509	19.475	.000
		Linearity	17.909	1	17.909	53.582	.000
		Deviation from Linearity	1.618	2	.809	2.421	.095
	Within Groups		27.742	83	.334		
	Total		47.270	86			

Table M.24. Measures of association for PREJUDICE scores by political affiliation

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * MULTI_ID_REVISED	-.616	.379	.643	.413

Table M.25. Descriptive statistics of PREJUDICE scores by political affiliation

Sexual Prejudice

MULTI_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
2 Conservative	3.0324	3.1250	9	.53513	.286	-.996	1.400	-.598	.717
3 Moderate	2.1361	2.0208	30	.63029	.397	-.109	.833	.565	.427
4 Somewhat Liberal	1.9097	1.8542	18	.64822	.420	1.574	1.038	1.286	.536
5 Liberal	1.4361	1.2917	30	.48378	.234	2.403	.833	1.626	.427
Total	1.9406	1.8750	87	.74138	.550	-.407	.511	.729	.258

Table M.26. One-way between-groups analysis of variance of PREJUDICE scores by religious affiliation

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * RELIG_ID_REVISED	Between Groups	(Combined)	4.275	2	2.137	4.362	.016
		Linearity	4.199	1	4.199	8.570	.004
		Deviation from Linearity	.076	1	.076	.155	.695
	Within Groups		40.665	83	.490		
	Total		44.939	85			

Table M.27. Measures of association for PREJUDICE scores by religious affiliation

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * RELIG_ID_REVISED	.306	.093	.308	.095

Table M.28. Descriptive statistics of PREJUDICE scores by religious affiliation

Sexual Prejudice

RELIG_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 non-Christian	1.5761	1.4583	23	.48602	.236	.510	.935	.990	.481
2 Catholic	1.9145	2.0000	19	.70430	.496	.223	1.014	.649	.524
3 Other Christians	2.1080	1.9167	44	.78562	.617	-.927	.702	.477	.357
Total	1.9230	1.8542	86	.72712	.529	-.320	.514	.747	.260

Table M.29. One-way between-groups analysis of variance of PREJUDICE scores by non-heterosexual friends (quartiles)

			Sum of Squares	df	Mean Square	F	Sig.
(Combined)			12.680	4	3.170	7.368	.000
Sexual Prejudice * quartiles	Between Groups	Linearity	8.711	1	8.711	20.248	.000
		Deviation from Linearity	3.969	3	1.323	3.075	.032
	Within Groups		34.418	80	.430		
	Total		47.098	84			

Table M.30. Measures of association for PREJUDICE scores by non-heterosexual friends (quartiles)

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * quartiles	-.430	.185	.519	.269

Table M.31. Descriptive statistics of PREJUDICE scores by non-heterosexual friends (quartiles)

Sexual Prejudice

quartiles	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 <=2 friends	2.6961	2.7500	17	.75602	.572	-1.815	1.063	.050	.550
2 3 friends	1.8426	1.6875	18	.71808	.516	-1.228	1.038	.447	.536
3 4-5 friends	1.7557	1.6458	22	.55713	.310	1.530	.953	1.069	.491
4 6-25 friends	1.6685	1.3750	23	.63309	.401	-.410	.935	.936	.481
5 UNKNOWN	1.6750	1.4583	5	.54119	.293	4.282	2.000	2.032	.913
Total	1.9338	1.8333	85	.74879	.561	-.421	.517	.751	.261

Table M.32. One-way between-groups analysis of variance of PREJUDICE scores by non-heterosexual coworkers

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * COWORKERS_REVISED	(Combined)		4.531	4	1.133	2.152	.082
	Between Groups	Linearity	2.836	1	2.836	5.387	.023
		Deviation from Linearity	1.695	3	.565	1.073	.365
	Within Groups		42.642	81	.526		
	Total		47.173	85			

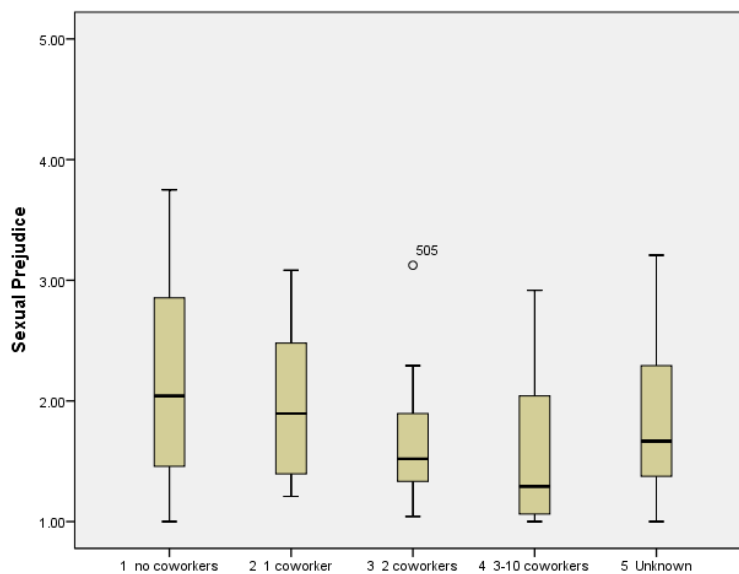


Figure M.4. Boxplots of PREJUDICE scores by non-heterosexual coworkers

Table M.33. Measures of association for PREJUDICE scores by non-heterosexual coworkers

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * COWORKERS_REVISED	-.245	.060	.310	.096

Table M.34. Descriptive statistics of PREJUDICE scores by non-heterosexual coworkers

Sexual Prejudice

COWORKERS REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 no coworkers	2.2030	2.0417	31	.85802	.736	-1.053	.821	.447	.421
2 1 coworker	1.9861	1.8958	12	.61503	.378	-.979	1.232	.310	.637
3 2 coworkers	1.6979	1.5208	12	.57244	.328	2.710	1.232	1.491	.637
4 3-10 coworkers	1.6167	1.2917	15	.67152	.451	-.628	1.121	.868	.580
5 Unknown	1.8646	1.6667	16	.65714	.432	-.446	1.091	.803	.564
Total	1.9370	1.8542	86	.74497	.555	-.412	.514	.741	.260

Table M.35. One-way between-groups analysis of variance of PREJUDICE scores by non-heterosexual family members (quartiles)

	Sum of Squares	df	Mean Square	F	Sig.
(Combined)	4.059	2	2.029	3.907	.024
Between Groups Linearity	2.284	1	2.284	4.396	.039
Deviation from Linearity	1.775	1	1.775	3.417	.068
Within Groups	43.114	83	.519		
Total	47.173	85			

Table M.36. Measures of association for PREJUDICE scores by non-heterosexual family members (quartiles)

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * quartiles	-.220	.048	.293	.086

Table M.37. Descriptive statistics of PREJUDICE scores by non-heterosexual family members (quartiles)

Sexual Prejudice

quartiles	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 no family members	2.1148	1.9583	49	.83526	.698	-1.052	.668	.410	.340
2 1-4 family members	1.6576	1.5417	32	.49952	.250	.184	.809	.751	.414
3 Unknown	1.9833	1.5833	5	.68756	.473	-2.987	2.000	.625	.913
Total	1.9370	1.8542	86	.74497	.555	-.412	.514	.741	.260

Table M.38. One-way between-groups analysis of variance of PREJUDICE scores by participant sexual orientation

			Sum of Squares	df	Mean Square	F	Sig.
Sexual Prejudice * SO_ID_REVISED	(Combined)		3.755	2	1.878	3.601	.032
	Between Groups	Linearity	1.904	1	1.904	3.652	.059
		Deviation from Linearity	1.851	1	1.851	3.551	.063
		Within Groups	43.279	83	.521		
	Total		47.034	85			

Table M.39. Measures of association for PREJUDICE scores by participant sexual orientation

	R	R Squared	Eta	Eta Squared
Sexual Prejudice * SO_ID_REVISED	-.201	.040	.283	.080

Table M.40. Descriptive statistics of PREJUDICE scores by participant sexual orientation

Sexual Prejudice

SO_ID_REVISED	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 Heterosexual	2.0093	1.9167	76	.74301	.552	-.505	.545	.634	.276
3 Non-Heterosexual	1.2969	1.2083	8	.31295	.098	1.130	1.481	1.285	.752
4 Prefer not to answer	2.1458	2.1458	2	1.09012	1.188
Total	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260

Table M.41. Independent-samples t-test of PREJUDICE scores by finished

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Sexual Prejudice	Equal variances assumed	.008	.929	-2.319	90	.023	-.73225	.31570	-1.35944	-.10506
	Equal variances not assumed			-2.154	5.606	.078	-.73225	.34002	-1.57865	.11415

Table M.42. Descriptive statistics of PREJUDICE scores by finished

Sexual Prejudice

FINISHED_ID	Mean	Median	N	Std. Dev.	Variance	Kurtosis	Std. Error of Kurtosis	Skewness	Std. Error of Skewness
1 YES	1.9462	1.8750	86	.74387	.553	-.435	.514	.710	.260
2 NO	2.6785	2.6563	6	.80937	.655	.176	1.741	-.169	.845
Total	1.9940	1.8958	92	.76544	.586	-.554	.498	.648	.251

Summary

There were no hypotheses about overall group means, therefore, all p-values are two-tailed.

Table M.43. Parametric statistical analysis of overall group means from PREJUDICE scores for demographic variables

Independent Variable	Levene's <i>F</i>	Analysis of variance	<i>p-value</i>	<i>eta squared</i>	effect size	<i>R</i> ²	Variance
Gender	<i>F</i> = .008, <i>p</i> = .928	<i>t</i> (84) = -.140	.445 (one-tailed)	.002	Small	.000	0.0%
Race/ethnicity	<i>F</i> = .360, <i>p</i> = .550	<i>t</i> (84) = .269	.789 (two-tailed)	.003	Small	.001	0.1%
Age (decades)	<i>F</i> = 1.643, <i>p</i> = .171	<i>F</i> (4,81) = .559	.664	.029	Small	.007	0.7%
Age (quintiles)	<i>F</i> = 1.013, <i>p</i> = .416	<i>F</i> (5, 80) = 1.132	.350	.066	Medium	.039	3.9%
Geography	<i>F</i> = .012, <i>p</i> = .915	<i>t</i> (85) = .547	.586 (two-tailed)	.006	Small	.004	0.4%

Table M.44. Non-parametric statistical analysis of overall group means from PREJUDICE scores for demographic variables

Independent Variable	Non-normal subgroup	Shapiro-Wilk's <i>W</i>	<i>p-value</i>	Non-parametric test	<i>N</i>	<i>p-value</i>	<i>r</i> or η^2	Effect size
Gender	<i>Female</i>	<i>W</i> (59) = .915	.001	<i>U</i> = 774.500, <i>Z</i> = -.205	86	.419 (one-tailed)	.022	Small
Race/ethnicity	<i>White, non-Hispanic</i>	<i>W</i> (74) = .921	.000	<i>U</i> = 432.500, <i>Z</i> = -.143	86	.886 (two-tailed)	.015	Small
Age (decades)	<i><=25yo</i>	<i>W</i> (59) = .922	.001	χ^2 (4) = 2.642	86	.619	.031	Small
Age (quintiles)	<i>24-30yo</i>	<i>W</i> (15) = .835	.011	χ^2 (5) = 4.583	86	.469	.054	Small
Geography	<i>Suburban/urban</i>	<i>W</i> (53) = .911	.001	<i>U</i> = 825.000, <i>Z</i> = -.661	87	.508 (two-tailed)	.070	Small

U refers to the Mann-Whitney U test, and χ^2 refers to the Kruskal-Wallis H test.

Effect size for Mann-Whitney U test is $r = Z / \sqrt{N}$, and effect size for Kruskal-Wallis H Test is $\eta^2 = \chi^2 / (N-1)$, where small is 0.1, medium is 0.3, and large is 0.5.

Table M.45. Parametric statistical analysis of overall group means from PREJUDICE scores for educational variables

Independent Variable	Levene's <i>F</i>	Analysis of variance	<i>p</i> -value	eta squared	effect size	<i>R</i> ²	Variance
Teacher education status	<i>F</i> = .128, <i>p</i> = .721	<i>t</i> (81) = .135	.893 (two-tailed)	.002	Small	.000	0.0%
License	<i>F</i> = 1.023, <i>p</i> = .364	<i>F</i> (2, 79) = 1.927	.152	.047	Small	.037	3.7%
Multicultural education content	<i>F</i> = 1.306, <i>p</i> = .275	<i>F</i> (4, 82) = .941	.445	.044	Small	.008	0.8%
Sexual orientation content	<i>F</i> = .943, <i>p</i> = .424	<i>F</i> (3, 83) = .302	.824	.011	Small	.005	0.5%
Participant content area	<i>F</i> = .940, <i>p</i> = .394	<i>F</i> (2, 89) = 1.561	.216	.034	Small	.032	3.2%

Table M.46. Non-parametric statistical analysis of overall group means from PREJUDICE scores for educational variables

Independent Variable	Non-normal subgroup	Shapiro-Wilk's <i>W</i>	<i>p</i> -value	Non-parametric test	<i>N</i>	<i>p</i> -value	<i>r</i> or η^2	Effect size
Teacher education status	Pre-Service	<i>W</i> (49) = .906	.001	<i>U</i> = 816.500, <i>Z</i> = -.153	83	.879 (two-tailed)	.017	Small
License	Secondary	<i>W</i> (42) = .890	.001	χ^2 (2) = 3.336	82	.189	.041	Small
Multicultural education content	Four or more	<i>W</i> (23) = .894	.019	χ^2 (4) = 4.858	87	.302	.056	Small
Sexual orientation content	Three or more	<i>W</i> (20) = .900	.042	χ^2 (3) = .510	87	.917	.006	Small
Participant content area	Graduate	<i>W</i> (26) = .882	.006	χ^2 (2) = 2.078	92	.354	.023	Small

U refers to the Mann-Whitney *U* test, and χ^2 refers to the Kruskal-Wallis *H* test.

Effect size for Mann-Whitney *U* test is $r = Z / \sqrt{N}$, and effect size for Kruskal-Wallis *H* Test is $\eta^2 = \chi^2 / (N-1)$,

where small is 0.1, medium is 0.3, and large is 0.5.

Table M.47. Parametric statistical analysis of overall group means from PREJUDICE scores for personal variables

Independent Variable	Levene's <i>F</i>	Analysis of variance	<i>p-value</i>	<i>eta squared</i>	effect size	<i>R</i> ²	Variance
Political affiliation	<i>F</i> = 1.077, <i>p</i> = .363	<i>F</i> (3, 83) = 19.475	.000	.413	Large	.379	37.9%
Religious affiliation	<i>F</i> = 4.125, <i>p</i> = .020	<i>F</i> (2, 83) = 4.362	.016	.095	Medium	.093	9.3%
Friends (quartiles)	<i>F</i> = 1.864, <i>p</i> = .124	<i>F</i> (4, 80) = 7.368	.000	.269	Large	.185	18.5%
Coworkers	<i>F</i> = 1.731, <i>p</i> = .151	<i>F</i> (4, 81) = 2.152	.082	.096	Medium	.060	6.0%
Family members (quartiles)	<i>F</i> = 6.283, <i>p</i> = .003	<i>F</i> (2, 83) = 3.907	.024	.086	Medium	.048	4.8%
Participant sexual orientation	<i>F</i> = 5.708, <i>p</i> = .019	<i>t</i> (17.206) = 5.101	.000 (one-tailed)	.080	Medium	.080	8.0%
Finished	<i>F</i> = .008, <i>p</i> = .929	<i>t</i> (90) = -2.319	.023 (two-tailed)	.056	Small	.056	5.6%

Table M.48. Non-parametric statistical analysis of overall group means from PREJUDICE scores for personal variables

Independent Variable	Non-normal subgroup	Shapiro-Wilk's <i>W</i>	<i>p-value</i>	Non-parametric test	<i>N</i>	<i>p-value</i>	<i>r</i> or η^2	Effect size
Political affiliation	Liberal	<i>W</i> (30) = .802	.000	χ^2 (3) = 35.909	87	.000	.418	Medium
Religious affiliation	Other Christian	<i>W</i> (44) = .934	.015	χ^2 (2) = 7.444	86	.024	.088	Small
Friends (quartiles)	6-25 non-hetero friends	<i>W</i> (23) = .846	.002	χ^2 (4) = 18.794	85	.001	.224	Small
Coworkers	3-10 non-hetero coworkers	<i>W</i> (15) = .839	.012	χ^2 (4) = 8.203	86	.084	.096	Small
Family members (quartiles)	None	<i>W</i> (49) = .930	.006	χ^2 (2) = 5.386	86	.068	.063	Small
Participant sexual orientation	Heterosexual	<i>W</i> (76) = .936	.001	<i>U</i> = 114.500, <i>Z</i> = -2.889	84	.002 (one-tailed)	.315	Medium
Finished	Yes	<i>W</i> (86) = .924	.000	<i>U</i> = 122.000, <i>Z</i> = -2.151	92	.031	.224	Small

U refers to the Mann-Whitney *U* test, and χ^2 refers to the Kruskal-Wallis *H* test.

Effect size for Mann-Whitney *U* test is $r = Z / \sqrt{N}$, and effect size for Kruskal-Wallis *H* Test is $\eta^2 = \chi^2 / (N-1)$,

where small is 0.1, medium is 0.3, and large is 0.5.

Appendix N - Group Means Analysis Approach Two: Demographic

Detailed statistical results are reported here from approach two, comparing group means by teacher education status, one hypothesis at a time (see Chapter 4, p. 148).

Table N.1. Hypothesis testing for PREJUDICE scores within teacher education status by demographic variables (gender, race/ethnicity, geography)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	<i>p</i>	<i>t</i>	df	<i>p</i> (2-tailed)	<i>p</i> (1-tailed)	<i>eta squared</i>	Effect size
Gender	Female	1.939	.751	59	Male	1.963	.742	27			-.140	84	.889	.444	.002	small
	Pre-	1.955	.785	35	Pre-	1.859	.772	13			.377	46	.708	.354	.086	medium
	NOTpre	1.841	.649	22	NOTpre	2.000	.761	12			-.613	32	.525	.262	.030	small
Race/Ethnicity	Non-W	2.000	0.794	12	W, non-Hisp	1.938	.741	74			.269	84	.789	.395	.003	small
	Pre-	1.880	.846	9	Pre-	1.940	.768	39			-.209	46	.835	.418	.004	small
	NOTpre	2.361	.584	3	NOTpre	1.852	.684	31			1.242	32	.223	.112	.037	small
Geography	Rural	1.995	.757	34	Suburban/Urban	1.906	.736	53			.547	85	.586	.293	.006	small
	Pre-	1.938	.787	18	Pre-	1.909	.771	31			.126	47	.901	.451	.003	small
	NOTpre	1.958	.644	15	NOTpre	1.849	.727	19			.459	32	.649	.325	.014	small

a. divide two-tailed by 2 to get one-tailed p-values (Field, p. 341)

b. eta squared calculation (Pallant, p. 243; Green & Salkind, p. 177)

Table N.2. Hypothesis testing for PREJUDICE scores within teacher education status by demographic variables (age)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	p	t	df	p(2-tailed)	p(1-tailed)	eta squared	Effect size
Age (decades)	<=25yo	1.992	.792	59	26-35yo	1.867	.713	15			.599	72	.578			
	Pre-	1.926	.814	42	Pre-	1.542	.412	2			.658	42	.514			
	NOTpre	2.029	.703	13	NOTpre	1.917	.747	13			.394	24	.697			
	<=25yo	1.992	.792	59	36-45yo	1.542	.473	3			.972	60	.335			
	Pre-	1.926	.814	42	Pre-	1.875		1			.061	41	.951			
	NOTpre	2.029	.703	13	NOTpre	1.375	.530	2			1.246	13	.235			
	<=25yo	1.992	.792	59	46-55yo	2.054	.536	7			-.199	64	.843			
	Pre-	1.926	.814	42	Pre-	2.250	.356	3			-.680	43	.500			
	NOTpre	2.029	.703	13	NOTpre	1.906	.650	4			.310	15	.761			
	<=25yo	1.992	.792	59	55+yo	1.417	.059	2			1.019	59	.312			
	NOTpre	2.029	.703	13	NOTpre	1.417	.059	2			1.193	13	.254			
Age (quintiles)	18-20yo	2.101	.914	14	21yo	2.263	.819	16			-.512	28	.613			
	Pre-	1.989	.921	11	Pre-	2.111	.853	12			-.331	21	.744			
	18-20yo	2.101	.914	14	22yo	1.898	.811	11			.580	23	.568			
	Pre-	1.989	.921	11	Pre-	1.892	.855	10			.249	19	.806			
	18-20yo	2.101	.914	14	23yo	1.708	.617	12			1.261	24	.219			
	Pre-	1.989	.921	11	Pre-	1.492	.513	5			1.117	14	.283			
	18-20yo	2.101	.914	14	24-30yo	1.850	.698	15			.835	27	.411			
	Pre-	1.989	.921	11	Pre-	1.729	.606	6			.617	15	.547			
	18-20yo	2.101	.914	14	31+yo	1.812	.564	18			1.100	30	.280			
	Pre-	1.989	.921	11	Pre-	2.156	.346	4			-.348	13	.733			

Appendix O - Group Means Analysis Approach Two: Educational

Detailed statistical results are reported here from approach two, comparing group means by teacher education status, one hypothesis at a time (see Chapter 4, p. 148).

Table O.1. Hypothesis testing for PREJUDICE scores within teacher education status by educational variables (license, multicultural education)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	p	t	df	p(2-tailed)	p(1-tailed)	eta squared	Effect size
License	EE	2.167	.847	27	SEC	1.828	.714	42			1.785	67	.079			
	Pre-	2.200	.925	20	Pre-	1.756	.605	22	5.654	.022	1.823	32.216	.078			
	NOTpre	2.071	.619	7	NOTpre	1.768	.733	18			.965	23	.345			
	EE	2.167	.847	27	Other	1.792	.671	13			1.396	38	.171			
	Pre-	2.200	.925	20	Pre-	1.556	.540	6			1.611	24	.120			
Multicultural Education	NOTpre	2.071	.619	7	NOTpre	1.994	.744	7			.212	12	.836			
	NONE	1.760	.851	8	ONE	2.021	.596	18			-.901	24	.376	.188		
	Pre-	1.525	.467	5	Pre-	1.990	.685	8			-1.325	11	.212	.106		
	NONE	1.760	.851	8	TWO	1.688	.636	18			.243	24	.810	.405		
	Pre-	1.525	.467	5	Pre-	1.616	.649	9			-.274	12	.789	.394		
	NONE	1.760	.851	8	THREE	2.088	.776	20			-.982	26	.335	.168		
	Pre-	1.525	.467	5	Pre-	2.231	.768	13			-1.903	16	.075	.038	.091	Medium
	NONE	1.760	.851	8	FOUR+	2.011	.848	23			-.719	29	.478	.239		
	Pre-	1.525	.467	5	Pre-	1.926	.915	14			-.925	17	.368	.184		

a. eta squared calculation (Pallant, p. 243; Green & Salkind, p. 177)

Table O.2. Hypothesis testing for PREJUDICE scores within teacher education status by educational variables (sexual orientation education, participant content area)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	<i>p</i>	<i>t</i>	df	<i>p</i> (2-tailed)	<i>p</i> (1-tailed)	<i>eta squared</i>	Effect size
Sexual orientation education	NONE	1.907	.675	29	ONE	1.919	.771	20			-.058	47	.954	.477		
	Pre-	1.836	.560	13	Pre-	2.054	.866	7			-.684	18	.503	.252		
	NOTpre	1.836	.709	13	NOTpre	1.880	.647	8			-.142	19	.889	.445		
	NONE	1.907	.675	29	TWO	1.868	.701	18			.188	45	.852	.426		
	Pre-	1.836	.560	13	Pre-	1.583	.405	6			.989	17	.337	.168		
	NOTpre	1.836	.709	13	NOTpre	1.785	.917	6			.135	17	.894	.447		
	NONE	1.907	.675	29	THREE+	2.077	.869	20			-.772	47	.444	.222		
Teaching Content Area	Pre-	1.836	.560	13	Pre-	2.075	.957	15	4.688	.040	-.817	23.047	.422	.211		
	NOTpre	1.836	.709	13	NOTpre	2.125	.542	7			-.935	18	.362	.181		
	Elem	2.223	.888	22	Sec	1.972	.732	44			1.224	64	.226			
	Pre-	2.147	.919	17	Pre-	1.812	.675	30			1.430	45	.160			
	NOTpre	2.014	.337	3	NOTpre	2.135	.839	8	6.394	.032	-.343	8.693	.740			
	Elem	2.223	.888	22	Grad	1.838	.691	26			1.687	46	.098			
	Pre-	2.147	.919	17	Pre-	1.583	.471	2			.839	17	.413			
	NOTpre	2.014	.337	3	NOTpre	1.799	.658	23			.549	24	.588			

Appendix P - Group Means Analysis Approach Two: Personal

Detailed statistical results are reported here from approach two, comparing group means by teacher education status, one hypothesis at a time (see Chapter 4, p. 148).

Table P.1. Hypothesis testing for PREJUDICE scores within teacher education status by personal variables (political affiliation, religious affiliation)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	p	t	df	p(2-tailed)	p(1-tailed)	eta squared	Effect size
Political Affiliation	Conservative	3.032	.535	9	Moderate	2.136	.630	30			3.860	37	.000	.000	.094	Medium
	Pre-	2.940	.566	7	Pre-	2.018	.667	16			3.180	21	.005	.003	.132	Medium
	Conservative	3.032	.535	9	Somewhat Liberal	1.910	.648	18			4.477	25	.000	.000	.152	Large
	Pre-	2.940	.566	7	Pre-	1.822	.693	11			3.569	16	.003	.002	.182	Large
Religious Affiliation	Conservative	3.032	.535	9	Liberal	1.436	.484	30			8.479	37	.000	.000	.186	Large
	Pre-	2.940	.566	7	Pre-	1.408	.500	15			6.425	20	.000	.000	.243	Large
	Non-Christian	1.576	.486	23	Catholic	1.914	.704	19			-1.837	40	.074	.037	.044	Small
	Pre-	1.644	.590	11	Pre-	1.892	.779	10			-.827	19	.419	.210		
	NOTpre	1.421	.346	10	NOTpre	1.940	.658	9	8.601	.009	-2.118	11.833	.056	.028	.111	Medium
	Non-Christian	1.576	.486	23	Other Christian	2.108	.786	44	8.523	.005	-3.412	63.004	.001	.000	.050	Small
	Pre-	1.644	.590	11	Pre-	1.985	.787	27			-1.291	36	.205	.103		
	NOTpre	1.421	.346	10	NOTpre	2.189	.723	15	8.054	.009	-3.549	21.353	.002	.001	.134	Medium

a. eta squared calculation (Pallant, p. 243; Green & Salkind, p. 177)

Table P.2. Hypothesis testing for PREJUDICE scores within teacher education status by personal variables (friends, coworkers)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	p	t	df	p(2-tailed)	p(1-tailed)	eta squared	Effect size
Friends	<=Two	2.696	.756	17	Three	1.843	.718	18			3.425	33	.002	.001	.094	Medium
	Pre-	2.667	.844	10	Pre-	1.856	.689	11			2.421	19	.026	.013	.113	Medium
	NOTpre	2.700	.625	5	NOTpre	1.821	.818	7			2.009	10	.072	.036	.167	Large
	<=Two	2.696	.756	17	4-5	1.756	.557	22	6.144	.018	4.304	28.432	.000	.000	.104	Medium
	Pre-	2.667	.844	10	Pre-	1.693	.671	11			2.940	19	.008	.004	.134	Medium
	NOTpre	2.700	.625	5	NOTpre	1.818	.440	11			3.272	14	.006	.003	.189	Large
	<=Two	2.696	.756	17	6-25	1.668	.633	23			4.673	38	.000	.000	.110	Medium
Friends	Pre-	2.667	.844	10	Pre-	1.545	.566	12	5.931	.024	3.584	15.253	.003	.002	.152	Large
	NOTpre	2.700	.625	5	NOTpre	1.690	.698	9			2.686	12	.020	.010	.183	Large
	<=Two	2.696	.756	17	UNK	1.675	.541	5	4.401	.049	3.363	9.156	.008	.004	.144	Large
	Pre-	2.667	.844	10	Pre-	1.778	.736	3			1.636	11	.130	.065		
	NOTpre	2.700	.625	5	NOTpre	1.521	.088	2			2.517	5	.053	.027	.335	Large
Coworkers	None	2.203	.858	31	One	1.986	.615	12			.797	41	.430	.215		
	Pre-	2.375	.929	18	Pre-	1.851	.402	7	8.208	.009	1.966	22.522	.062	.031	.079	Medium
	NOTpre	1.800	.600	10	NOTpre	2.175	.850	5			-.997	13	.337	.168		
	None	2.203	.858	31	Two	1.698	.572	12	4.249	.046	2.235	30.104	.033	.017	.052	Small
	Pre-	2.375	.929	18	Pre-	1.507	.277	6	9.597	.005	3.523	21.965	.002	.001	.138	Medium
	NOTpre	1.800	.600	10	NOTpre	1.889	.746	6			-.262	14	.797	.398		
	None	2.203	.858	31	3-10	1.617	.672	15			2.320	44	.025	.013	.050	Small
	Pre-	2.375	.929	18	Pre-	1.551	.687	9			2.351	25	.027	.014	.086	Medium
	NOTpre	1.800	.600	10	NOTpre	1.715	.699	6			.258	14	.801	.401		
	None	2.203	.858	31	Unk	1.865	.657	16			1.380	45	.174	.087		
	Pre-	2.375	.929	18	Pre-	1.635	.512	8	5.519	.027	2.604	22.577	.016	.008	.098	Medium
	NOTpre	1.800	.600	10	NOTpre	2.000	.743	7			-.614	15	.548	.274		

Table P.3. Hypothesis testing for PREJUDICE scores within teacher education status by personal variables (family members, participant sexual orientation)

Variable	Group	Mean	SD	N	Group	Mean	SD	N	Levene's F	<i>p</i>	<i>t</i>	df	<i>p</i> (2-tailed)	<i>p</i> (1-tailed)	<i>eta squared</i>	Effect size
Family Members	None	2.115	.835	49	1-4	1.658	.466	32	12.079	.001	3.080	78.511	.003	.002	.038	Small
	Pre-	2.106	.855	29	Pre-	1.569	.498	17	5.870	.020	2.696	43.998	.010	.005	.058	Small
	NOTpre	2.016	.827	16	NOTpre	1.758	.498	15	10.344	.003	1.057	24.871	.301	.151		
	None	2.115	.835	49	Unk	1.983	.688	5			.339	52	.736	.368		
	Pre-	2.106	.855	29	Pre-	2.021	.854	2			.137	29	.892	.446		
	NOTpre	2.016	.827	16	NOTpre	1.958	.760	3			.111	17	.913	.456		
Sexual Orientation	Hetero	2.009	.743	76	Non-Hetero	1.297	.313	8	5.708	.019	5.101	17.206	.000	.000	.058	Small
	Pre-	2.050	.779	38	Pre-	1.297	.313	8	5.081	.029	4.487	28.115	.000	.000	.092	Medium
Finished	YES	1.946	.744	86	NO	2.378	.809	6			-2.319	90	.023	.012	.025	Small

Appendix Q - Summary of Hypothesis Testing for the PREJUDICE Scale

A summary of the detailed statistical results are reported here from approach two, comparing group means by teacher education status, one hypothesis at a time (see Chapter 4, p. 148).

Table Q.1. Results of hypothesis testing with the PREJUDICE scale as a function of each demographic variable

Hypothesis	Variable	Pre-Service			Sig.	NOT pre-service			Sig.
1.1	Gender	Female	Higher than	Males	n.s.	Female	Less than	Males	n.s.
1.2	Race/Ethnicity	Persons of Color	Lower than	White	n.s.	Persons of Color	Higher than	White	n.s.
3.1	Actual Age (decades)	<=25yo	Higher than	26-35yo & 36-45yo	n.s.	<=25yo	Higher than	All age categories	n.s.
		46-55yo	Higher than	<=25yo	n.s.				
3.2	Age Group (quintiles)	18-20yo	Higher than	22yo, 23yo, 24-30yo	n.s.	Not enough participants			
		21yo, 31+yo	Higher than	18-20yo	n.s.				
8.1	Geography	Rural	Higher than	Suburban/urban	n.s.	Rural	Higher than	Suburban/urban	n.s.

Table Q.2. Results of hypothesis testing with the PREJUDICE scale as a function of each educational variable

Hypothesis	Variable	Pre-Service			Sig.	NOT pre-service			Sig.
4.1	License	EE	Higher than	SEC, Other	n.s.	EE	Higher than	SEC, Other	n.s.
5.1	Multicultural Education	None	Lower than	THREE	$p = .038$	Not enough participants			
5.2	Sexual Orientation Content	None	Lower than	One	n.s.	None	Lower than	One	n.s.
		None	Higher than	Two	n.s.	None	Higher than	Two	n.s.
		None	Lower than	Three+	n.s.	None	Lower than	Three+	n.s.
12.1	Content Area	Elem	Higher than	Sec	n.s.	Elem	Lower than	Sec	n.s.
		Elem	Higher than	Grad	n.s.	Elem	Higher than	Grad	n.s.

Table Q.3. Results of hypothesis testing with the PREJUDICE scale as a function of each personal variable

Hypothesis	Variable	Pre-Service			Sig.	NOT pre-service			Sig.
6.1	Political Affiliation	Conservative	Higher than	Moderate	$p = .003$	Not enough participants			
		Conservative	Higher than	Somewhat Liberal	$p = .002$				
		Conservative	Higher than	Liberal	$p = .000$				
7.1	Religious Affiliation	Non-Christian	Lower than	Catholic	n.s.	Non-Christian	Lower than	Catholic	$p = .028$
		Non-Christian	Lower than	Other Christian	n.s.	Non-Christian	Lower than	Other Christian	$p = .001$
9.1	Non-heterosexual Friends	<=Two	Higher than	Three	$p = .013$	<=Two	Higher than	Three	$p = .036$
		<=Two	Higher than	4-5	$p = .004$	<=Two	Higher than	4-5	$p = .003$
		<=Two	Higher than	6-25	$p = .002$	<=Two	Higher than	6-25	$p = .010$
		<=Two	Higher than	Unknown	n.s.	<=Two	Higher than	Unknown	$p = .027$
9.2	Non-heterosexual Coworkers	None	Higher than	One	$p = .031$	None	Less than	One	n.s.
		None	Higher than	Two	$p = .001$	None	Less than	Two	n.s.
		None	Higher than	3-10	$p = .014$	None	Higher than	3-10	n.s.
		None	Higher than	Unknown	$p = .008$	None	Less than	Unknown	n.s.
9.3	Non-heterosexual Family Members	None	Higher than	1-4	$p = .005$	None	Higher than	1-4	n.s.
		None	Higher than	Unknown	n.s.	None	Higher than	Unknown	n.s.
10.1	Participant Sexual Orientation	Heterosexual	Higher than	Non-Heterosexual	$p = .000$	Not enough participants			
For all participants									
11.1	Finished Survey	YES	Lower than	NO	$p = .012$	Not enough participants			

Appendix R - Semi-Structured, Open-Ended Interview Questions

The questions below are designed to answer the following two research questions:

Research Question 2: What experiences do in-service and pre-service teachers have with sexual minorities?

Research Question 3: What can teacher education programs do to raise awareness about sexual minorities in K-12 education?

Interview questions:

- Tell me a little about yourself, your family, your high school. (probe relationships, find out if participant has sexual minority family members or friends)
- What was the climate like in your hometown? In your high school? (probe religious, political influences)
- What kinds of experiences did you have in your high school with sexual minorities? With family? Friends? (probe bullying, name-calling, lgbt students wanting to go to prom, hate crimes)
- What experiences have you had so far with sexual minorities in your own classroom? (for pre-professionals, as aides, tutors, camp counselors, Sunday school teachers, etc.)
- What is the climate like in your present school? (for pre-professionals, where they are volunteering)
- How much (little) do you understand sexual minority youth?
- How comfortable (uncomfortable) is it for you to talk about sexual orientation?
- What are your beliefs and attitudes toward sexual minority youth?

Appendix S - Preparing Interview Transcripts for Importing into NVivo 10

For instance, a sample transcript “20130308 – John-Smith – GMMMEDCI” arrives by e-mail from Transcript Divas (see Figure S.1). The date of the interview, the name of the participants, and the degree sought is recorded in the filename. Before importing into NVivo, create an introductory paragraph which becomes a summary of the file in NVivo (see Figure S.2). Remove line, paragraph, and page breaks (see Figure S.3). These actions *can* be done in NVivo, but Dr. Britton strongly recommends preparing the transcript in this way before importing.

Transcript Divas
www.transcriptdivas.com
Phone: (888) 494-8474

20130308 – John-Smith -GMMMEDCI

[Start of recorded material]

Interviewer: This is Jo Foy interviewing John Smith on March 8, 2013. So just to get started just tell me a little bit about yourself, your family, your hometown, your high school, anything that is coming to you right now that you'd like to talk about and then I'll kind of probe in there.

Respondent: I am John Smith and sometimes go by Johnnie. Let's see, I grew up in a house with mum and dad, they are still married, and I have two brothers, so it's the three of us kids. And we lived in Salina the whole time I was growing up. I went to Salina Central High School, went to Whitter Elementary School which I felt was like a poor elementary school. And so had a lot more diversity there than most elementary schools.

Figure S.1. Give each transcript a unique name

JSGMMMEDCI: This is Jo Foy interviewing JS on March 5, 2013. Transcript Divas provided the transcript. This participant is a master's student. His teacher education status is Other because he is teaching postsecondary right now; however, he has been a K-12 in-service teacher in the past.

JKF: Just to get us started, tell me a little bit about yourself, your family, your high school, just whatever you feel moved to say initially.

JS: Okay!

JKF: Sort of give me some background.

JS: Well, I grew up in Virginia. Rural Virginia in the southwest part of the state.

JKF: Okay, southwest, okay. It's toward the Appalachians?

JS: Mm-hm, exactly.

JKF: [talks over] Okay.

JS: If you know where Virginia Tech is, it's about 45 minutes from there. But very small town. Maybe like 7 or 8,000 people. And I lived there until I left home for college. We never moved. Which I loved. I had friends from preschool through graduation. And then I went to-, my undergrad degree was from the University of Virginia. So that was the first time that I had ever like moved and lived in a city. And I adored going to school there. And I grew up in a fairly large family. I have five brothers and sisters, four brothers and one sister.

Figure S.2. Create a descriptive paragraph at the top

JSGMMEDCI: This is Jo Foy interviewing JS on March 5, 2013. Transcript Divas provided the transcript. This participant is a master's student. His teacher education status is Other because he is teaching postsecondary right now; however, he has been a K-12 in-service teacher in the past.

JKF: Just to get us started, tell me a little bit about yourself, your family, your high school, just whatever you feel moved to say initially.
JS: Okay!
JKF: Sort of give me some background.
JS: Well, I grew up in Virginia. Rural Virginia in the southwest part of the state.
JKF: Okay, southwest, okay. It's toward the Appalachians?
JS: Mm-hm, exactly.
JKF: [talks over] Okay.
JS: If you know where Virginia Tech is, it's about 45 minutes from there. But very small town. Maybe like 7 or 8,000 people. And I lived there until I left home for college. We never moved. Which I loved. I had friends from preschool through graduation. And then I went to-, my undergrad degree was from the University of Virginia. So that was the first time that I had ever like moved and lived in a city. And I adored going to school there. And I grew up in a fairly large family. I have five brothers and sisters, four brothers and one sister.

Figure S.3. Remove line and page breaks

Create a new project in NVivo (see Figure S.4). Give your new project a unique name and description (see Figure S.5). Under the File tab there is a new menu (see Figure S.6). Set your NVivo options (see Figure S.7 and Figure S.8) and your project properties (see Figure S.9 and Figure S.10).

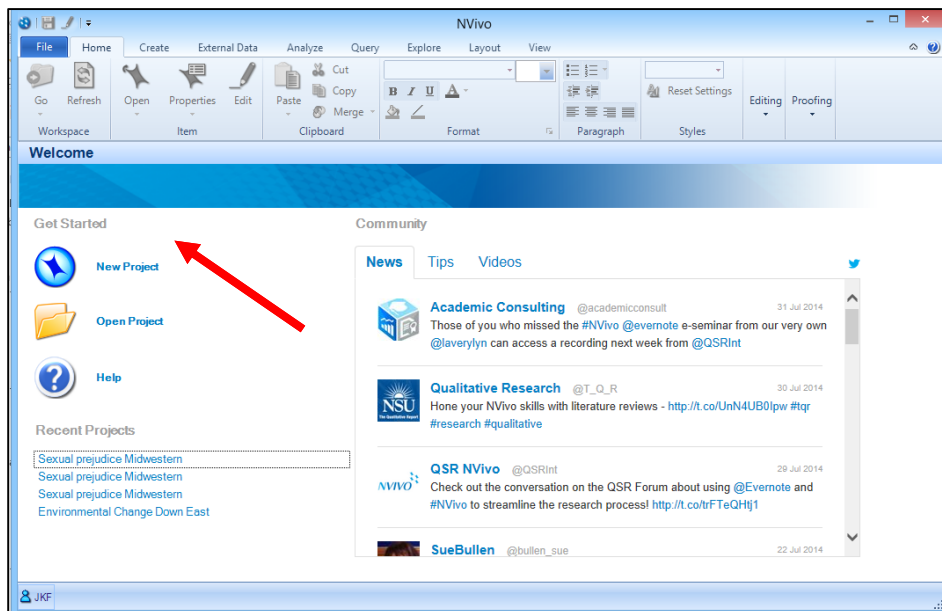


Figure S.4. Create a new project

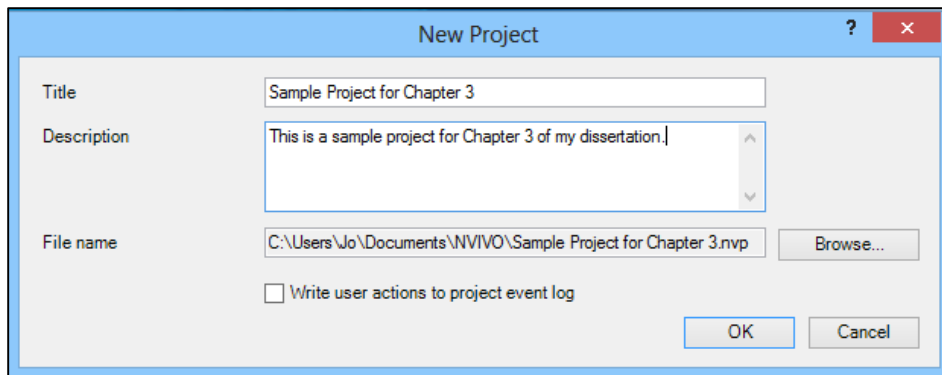


Figure S.5. Give your new project a unique name and description

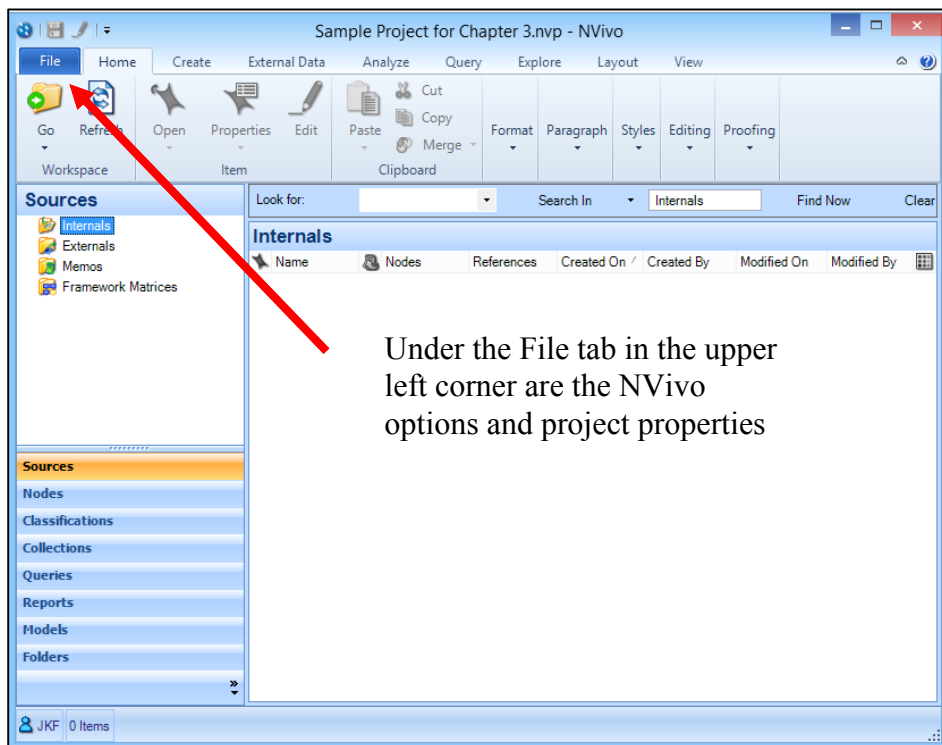


Figure S.6. Understand the organization of the NVivo interface

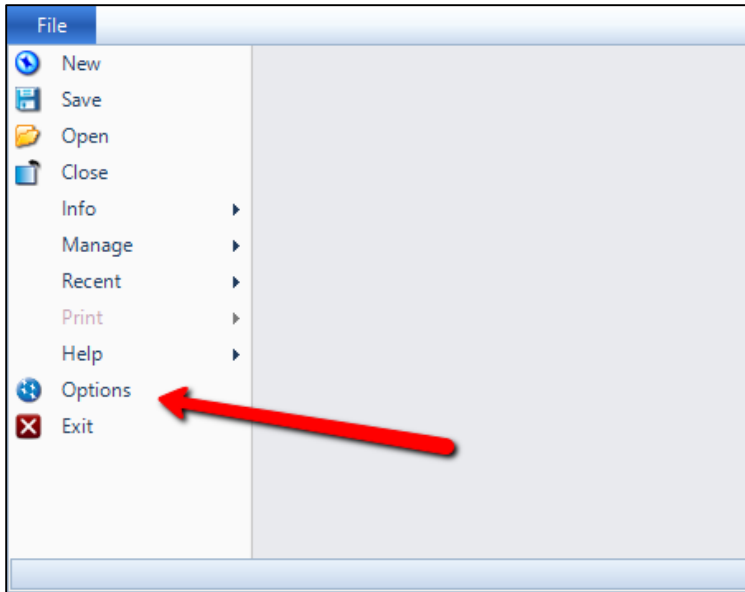


Figure S.7. Open NVivo options under the File tab

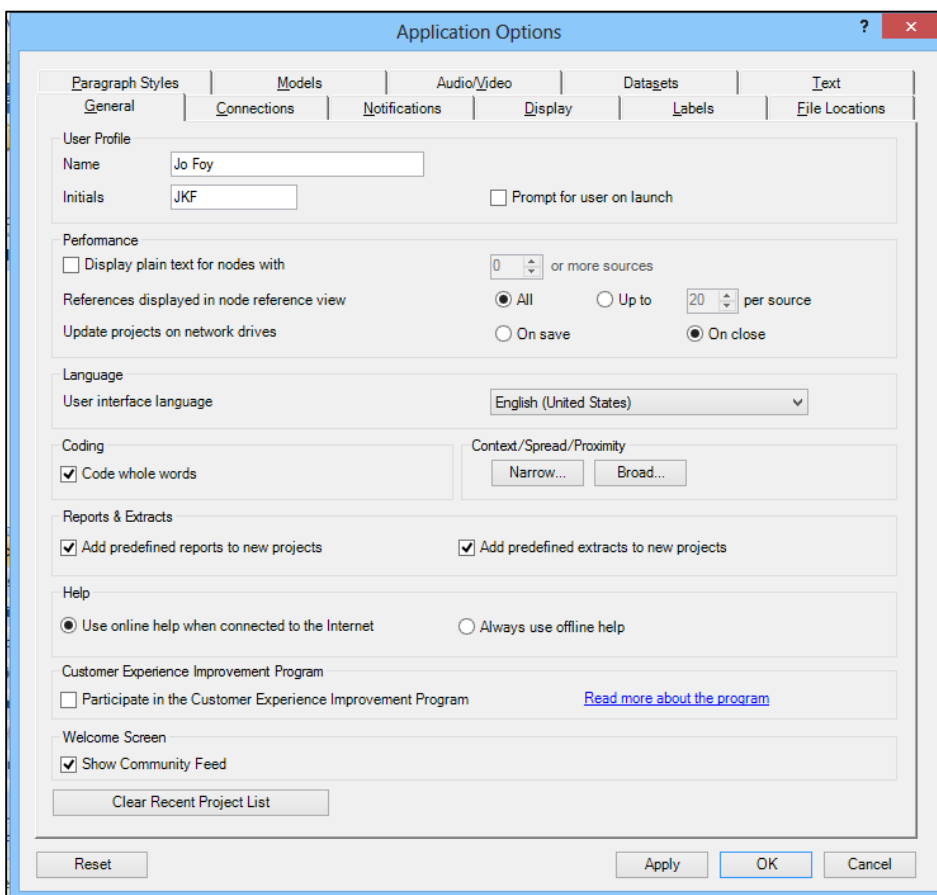


Figure S.8. Set your NVivo options before importing interviews

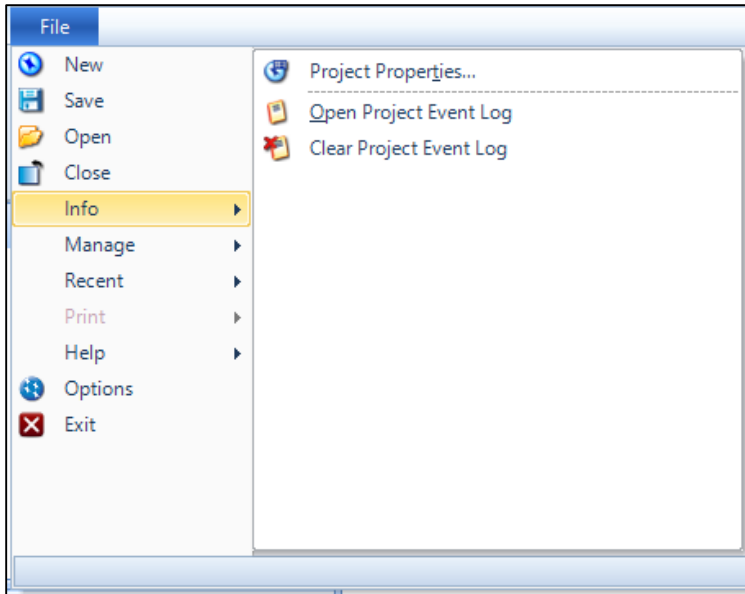


Figure S.9. Click Info to open Project Properties

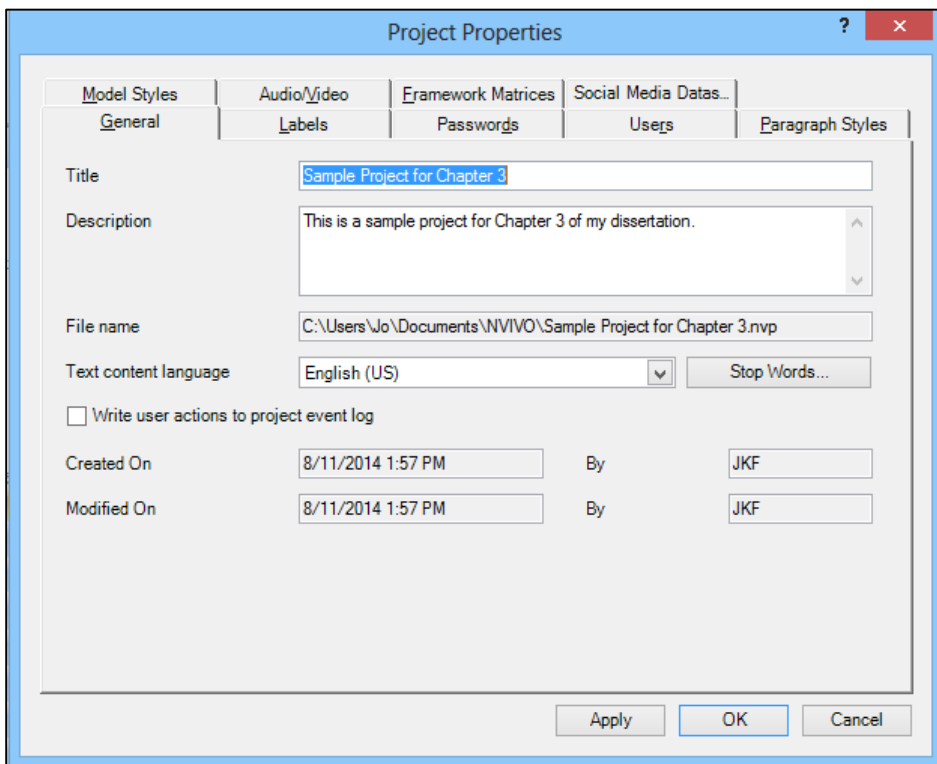


Figure S.10. Set your Project properties before importing transcripts

Go to Nodes in the lower left menu, choose Folder at the upper right and create the “Cases” folder (see Figure S.11). Each interview is considered a case. Next, go to Classifications in the upper right menu, and choose Source. Create a new “Interview”

source classification (see Figure S.12). In the same Classifications menu, choose Node. Create a new “Person” node classification (see Figure S.13).

NVivo is ready now for a new transcript to be imported. Choose Sources in the lower left menu, and Internals in the middle left menu. In the top menu click on External Data and then Documents. A wizard will open up that allows you to choose your file and to specify import details. Click on “More.” Choose the transcript document to be imported. Make sure that both option boxes are clicked (see Figure S.14). Select “Cases” for the node and “Person” for your node classification. Make sure the General document properties are correct (see Figure S.15) and edit the Attribute Values for your Interview if needed (see Figure S.16). When the import wizard closes, you should see the new interview listed in the Sources window to the right of Internals (see Figure S.17) and in the Nodes window to the right of Cases (see Figure S.18).

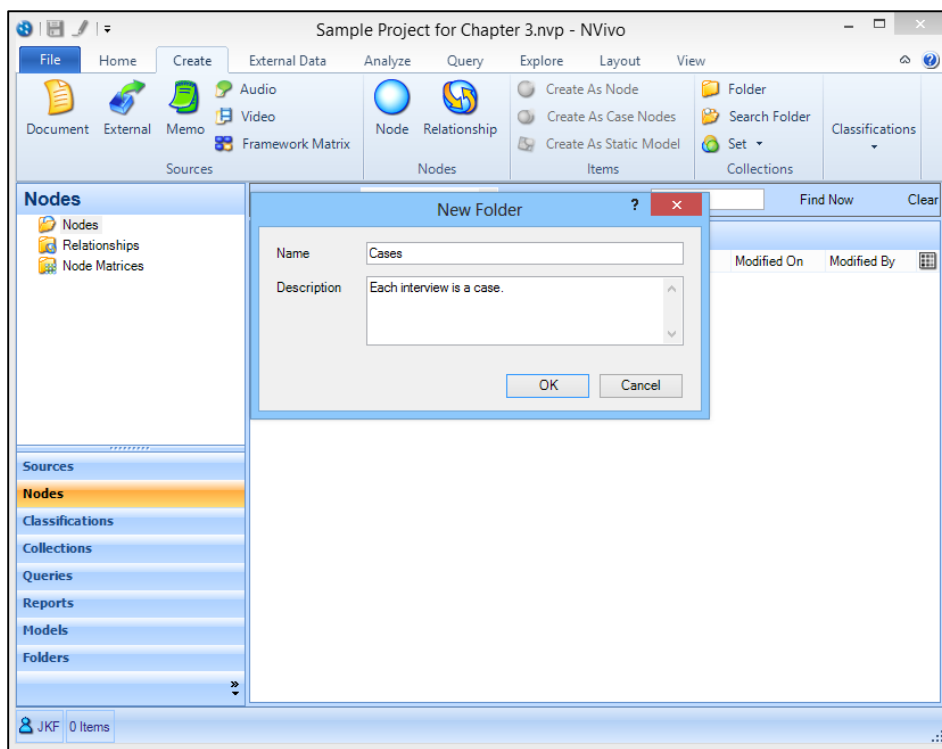


Figure S.11. Create a folder for "Cases" under Nodes

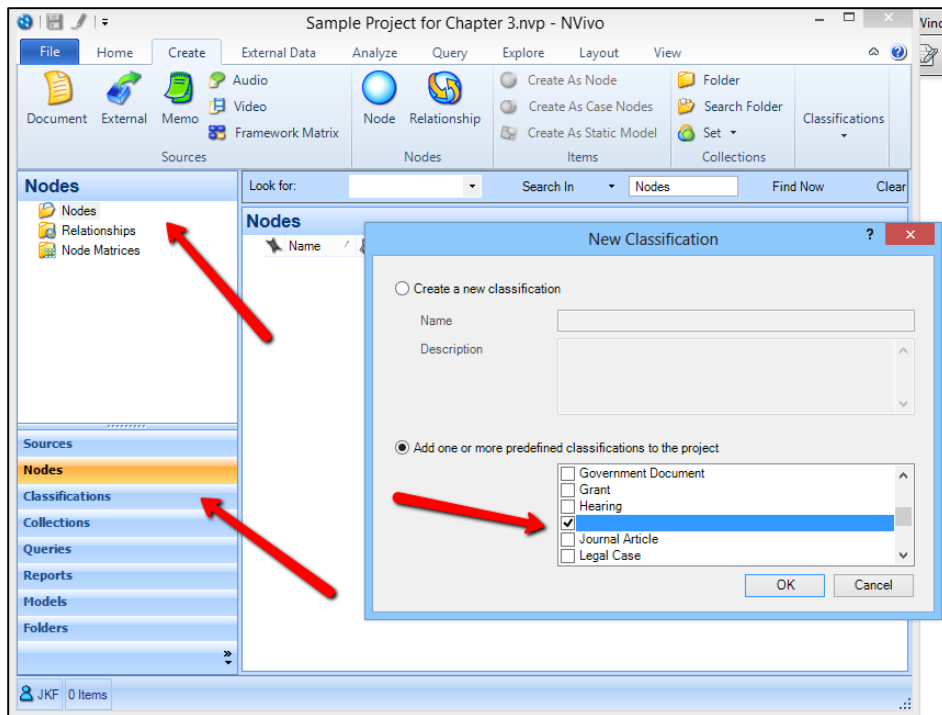


Figure S.12. Create at least one new Source classification, Interview

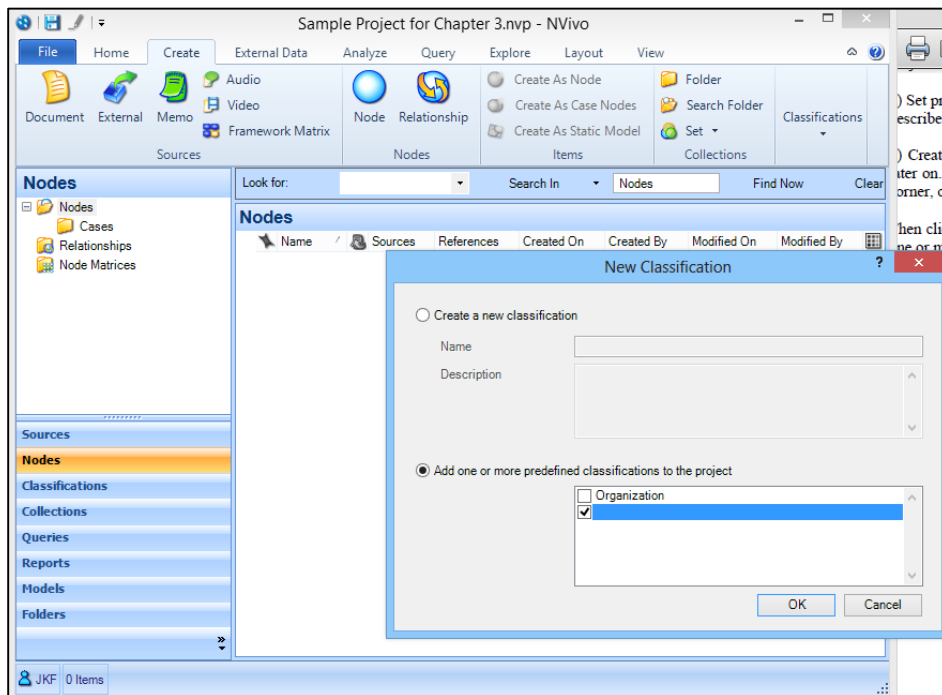


Figure S.13. Add at least one new Node Classification, Person

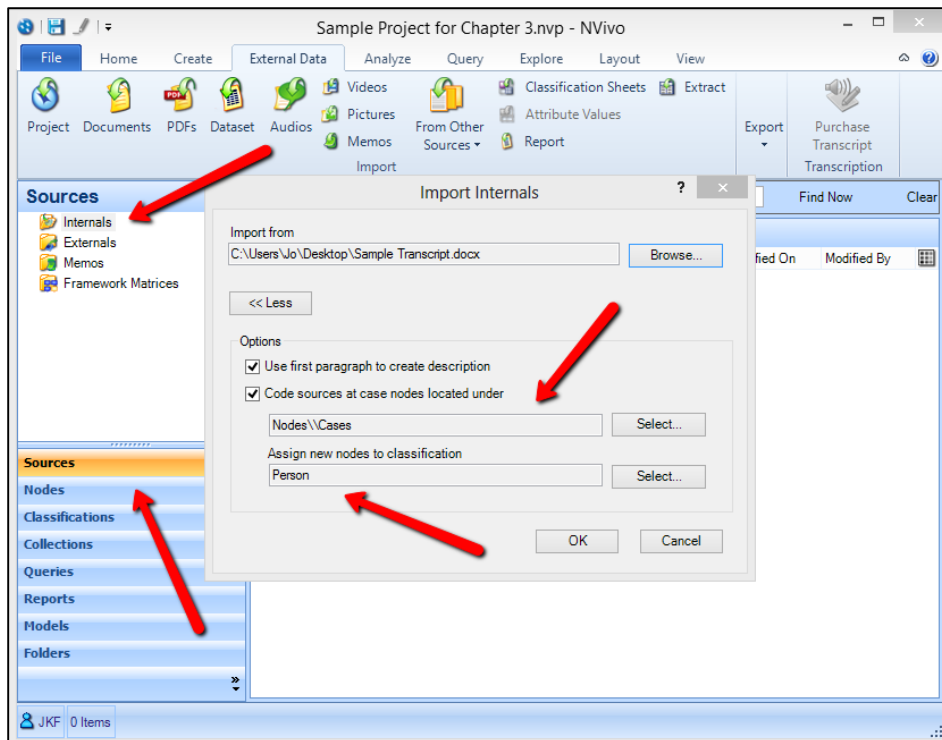


Figure S.14. Import a transcript

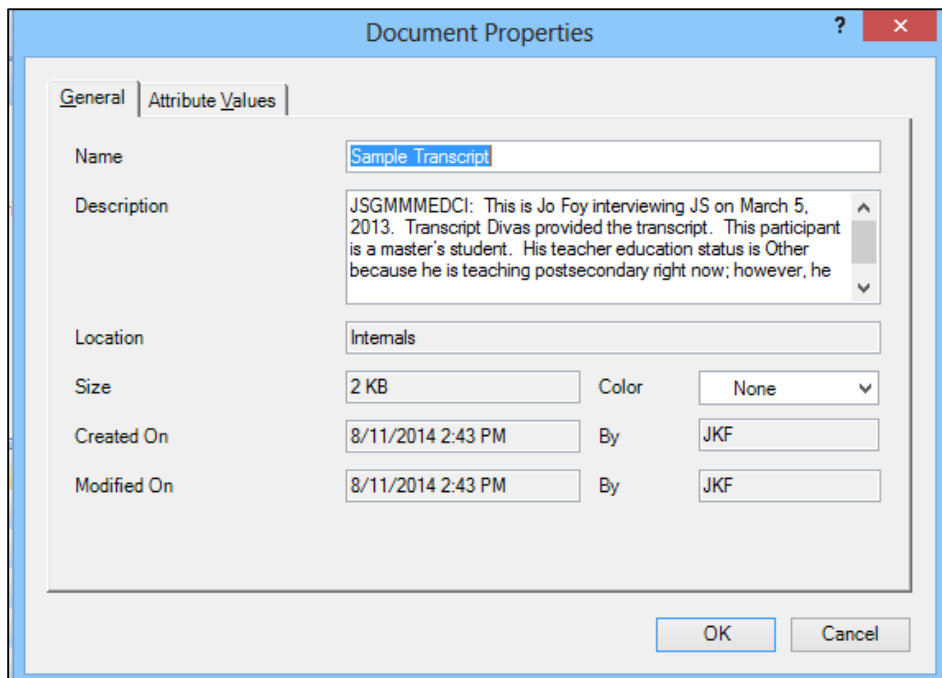


Figure S.15. View the General properties of the new document

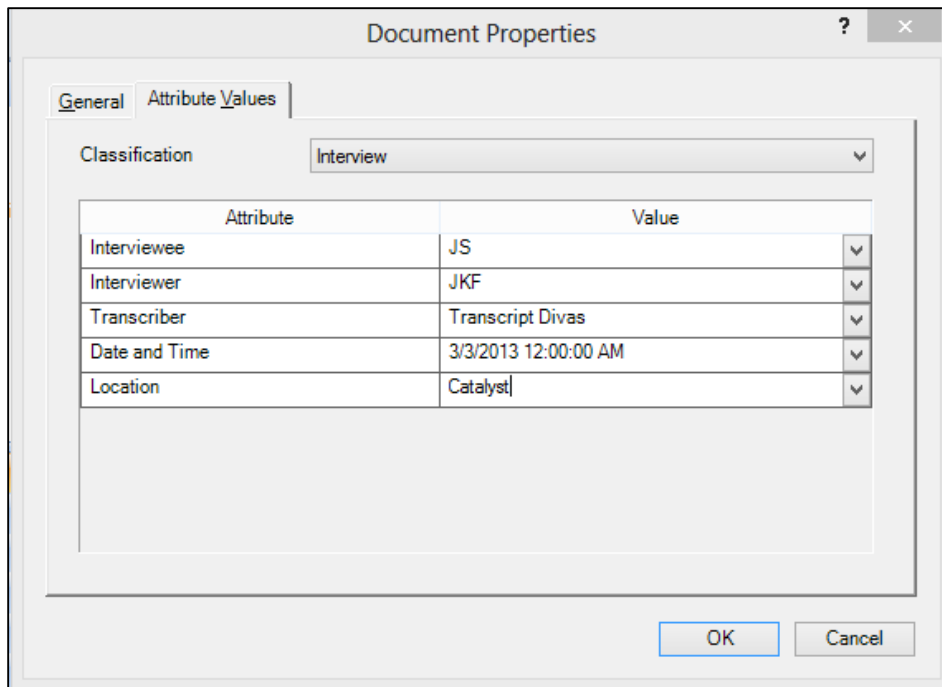


Figure S.16. Set the Attribute Values for the new document

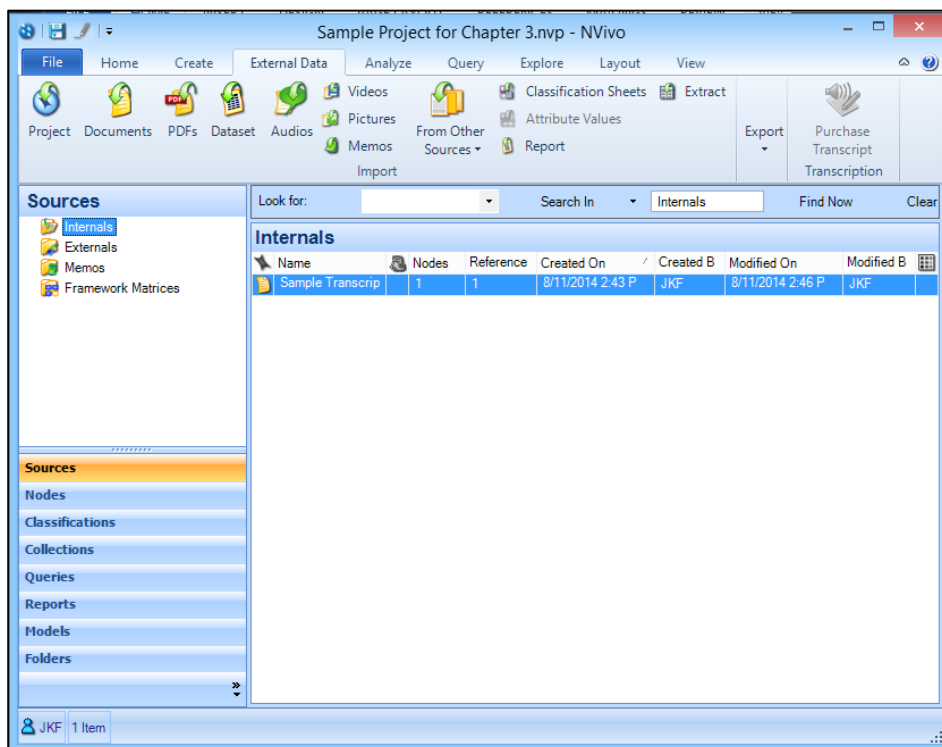


Figure S.17. View the new document listed under Sources

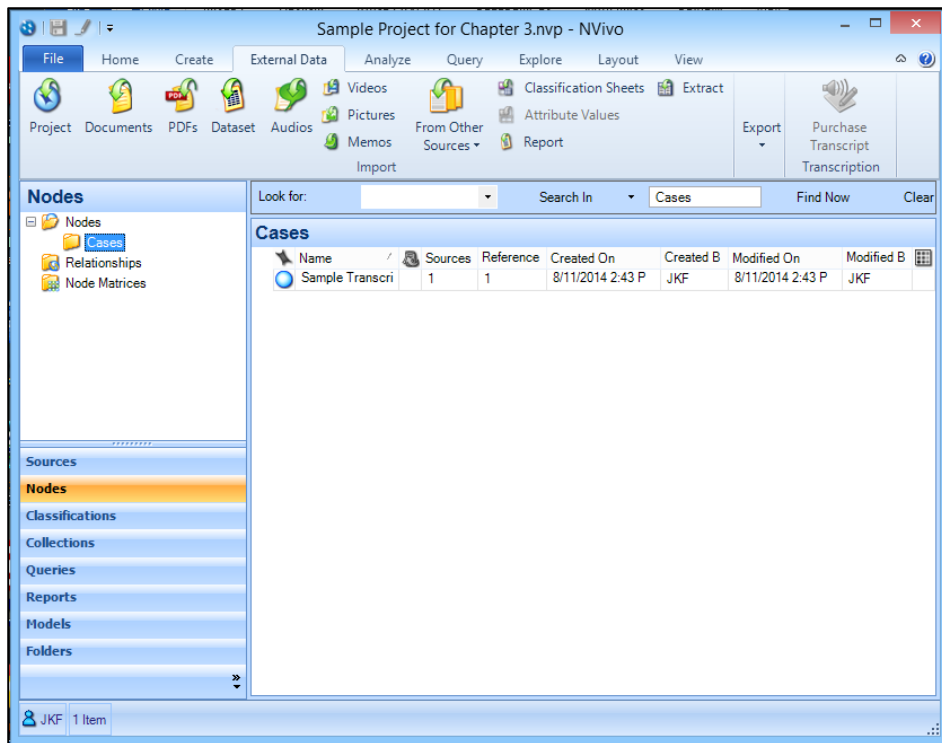


Figure S.18. View the new document listed under Cases

The document properties can be viewed by right-clicking on the transcript title (see Figure S.19).

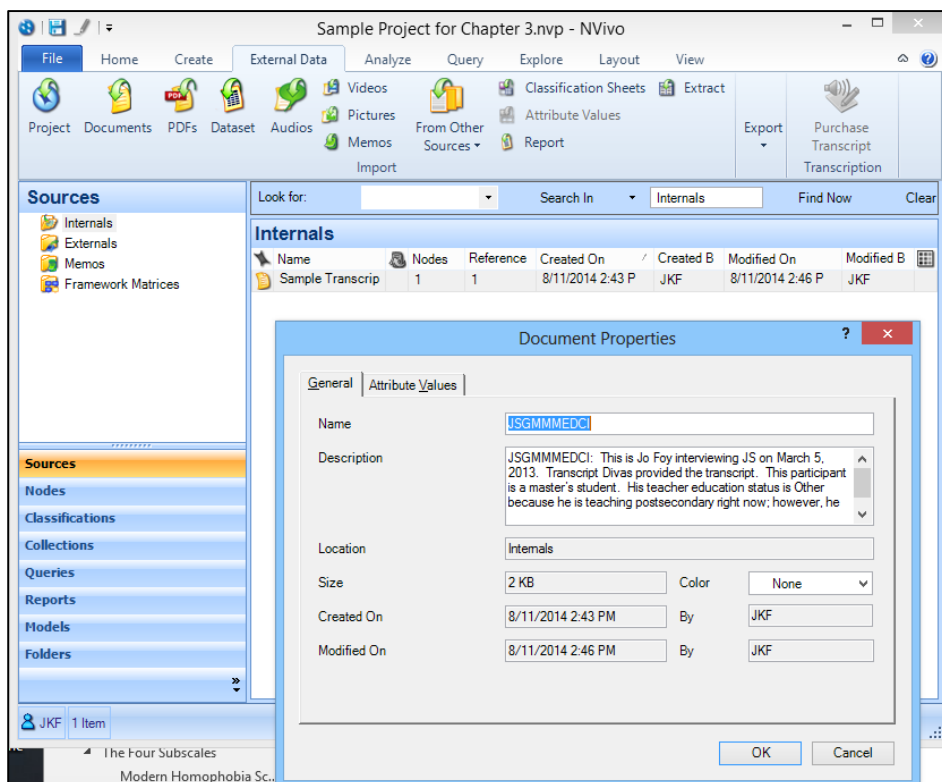


Figure S.19. Edit the document properties if needed

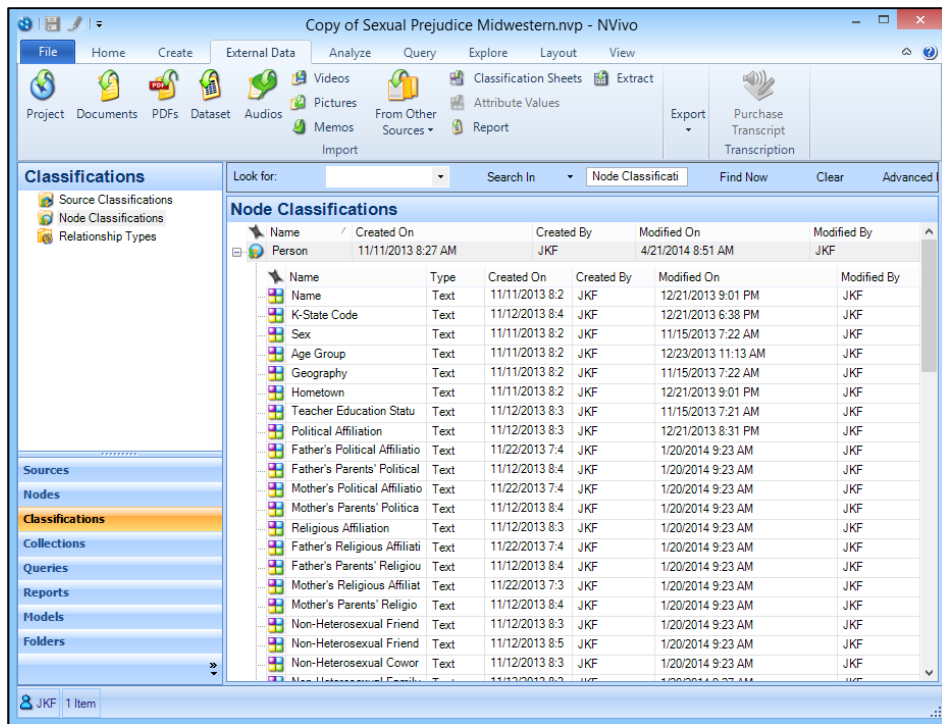


Figure S.20. Edit Node classifications if needed

Go to Classifications in the bottom left menu, click on Node Classifications in the middle left menu to view the Person attributes. Figure S.20 shows some of the Person attributes defined for each qualitative participant in this study (see Appendix U for the complete Person attribute classification sheet).

Now that the first transcript is imported and Interview and Person attributes are defined, create a Project Journal under Memos. Memos are Sources and they can be created by clicking on Create in the top menu. Figure S.21 shows the first few entries in my Project Journal for this study.

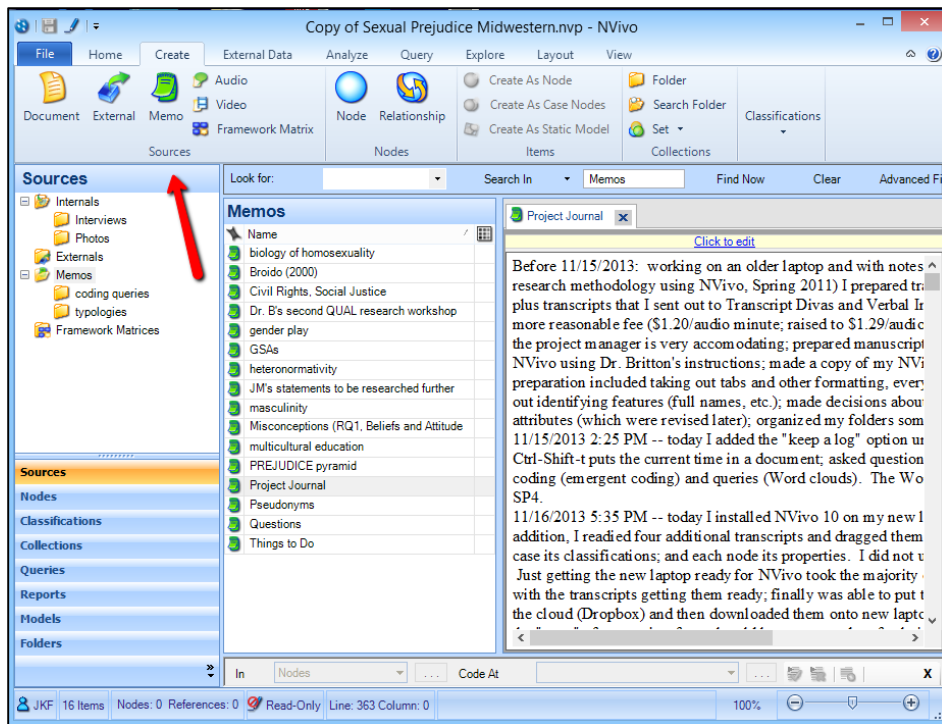


Figure S.21. Create a Project Journal

Appendix T - NVivo Project Journal

Before 11/15/2013: working on an older laptop and with notes from SOC 824 (qualitative research methodology using NVivo, Spring 2011) I prepared transcripts that I had transcribed myself plus transcripts that I sent out to Transcript Divas and Verbal Ink; Transcript Divas charges a more reasonable fee (\$1.20/audio minute; raised to \$1.29/audio minute now) than Verbal Ink and the project manager is very accomodating; prepared manuscripts to be imported (loaded) into NVivo using Dr. Britton's instructions; made a copy of my NVivo project plus a Backup copy; preparation included taking out tabs and other formatting, everything on the left margin, taking out identifying features (full names, etc.); made decisions about Interview attributes and Person attributes (which were revised later); organized my folders somewhat (although revised later)

11/15/2013 2:25 PM -- today I added the "keep a log" option under File, Info; Ctrl-Shift-t puts the current time in a document; asked questions during Webinar related to free coding (emergent coding) and queries (Word clouds); the Word cloud option is available in SP4.

11/16/2013 5:35 PM -- today I installed NVivo 10 onto a new laptop and updated it to SP4; in addition, I readied four additional transcripts and dragged them into the project; then I gave each case its classifications; and each node its properties. I did not update the node classifications yet. Just getting the new laptop ready for NVivo took the majority of the day. Worked at the Mac with the transcripts getting them ready; finally was able to put the newly readied transcripts into the cloud (Dropbox) and then downloaded them onto new laptop for entry into project. ALSO, the "copy" of my project from the old laptop opened perfectly in the new laptop.

11/24/2013 8:13 AM -- editing node (Person) attributes to explicitly include Mother's political affiliation, Father's political affiliation, Mother's religious affiliation, and Father's religious affiliation. Related to the typologies I am hypothesizing, there are participants who were influenced by their parents toward more open-mindedness, regardless of the grandparents' influences and sometimes in spite of the grandparents' influences.

11/26/2013 11:10 AM -- wrote e-mails to participants to fill in "don't know" among node classifications (Person attributes).

11/28/2013 10:46 AM -- added additional information in the Person node classifications from replies to e-mails

11/29/2013 9:49 AM -- starting open coding with free nodes; KM interview

11/29/2013 12:32 PM -- lots of computer problems today; changing coding strategy because of time element; only coding on information NOT already included in node attributes; focusing primarily on the question: what kinds of experiences did you have in your **high school** with sexual minorities? (probe bullying, name-calling, lgbt students wanting to go to prom, hate crimes). I will call this IQ.1 (interview question 1).

11/29/2013 7:15 PM -- Coding for IQ.2: What kinds of experiences did you have in your **elementary school** with classmates pushing the gender roles? and IQ.3: What kinds of experiences did you have in **middle school** with classmates pushing the gender roles? or coming out? IQ.4: Friends? and IQ.5: Family members?

11/29/2013 11:15 PM -- finished coding for coding questions IQ.1 thru IQ.5; consulted with Anfara (2002) and wrote sections of dissertation from coding work in NVivo

12/3/2013 7:46 AM -- Coding for interview protocol question (4) (What experiences have you had so far with sexual minorities in your own classroom? for pre-professionals, as aides, tutors, camp counselors, Sunday school teachers, etc.). Three questions will be coded: IQ.6 (What kinds of teaching experiences have you had?); IQ.7 (In your teaching what experiences did you have with students who were pushing the gender norms?); and IQ.8 (In your teaching what experiences did you have with students who were queer or questioning?)

12/3/2013 10:36 AM 12/3/2013 10:36 AM -- finished IQ.6 for five or ten participants (KM, MS, CW, AE, MCh)

12/3/2013 10:38 AM -- added three node attributes: First teaching experience, Current teaching experience, Previous teaching experience

12/4/2013 7:40 PM -- continue coding IQ.6 (in Emporia for presentation!); for MM, JB, JL, TW, JM; start on IQ.7 (gender norms) and IQ.8 (queer or questioning); finished IQ.7 and IQ.8 for MM, JB, JL, TW, JM

12/9/2013 7:48 AM -- finish coding IQ.7 and IQ.8 for five participants (KM, MS, CW, AE, MCh); because I have two participants with MC as their initials, changing one

to MCh and the new one that will be added will be MCa; using key words, gender, gay, gender norms, queer, questioning

12/9/2013 9:18 AM -- starting to code IQ.9 (Share with me your understanding of sexual orientation.); using keywords, sexual orientation, sexual minority; Wait, need to put this off so that I can organize IQ.6, IQ.7, and IQ.8 coding

12/10/2013 9:16 AM -- starting to code IQ.9 (share with me your understanding of sexual orientation); using keywords sexual orientation, sexual minority; note: when searching for sexual minority, use "sexual mino"; the Find function will find any word that starts with the characters "mino"; whereas, using a wildcard (*) does NOT work in NVivo; completed this coding and organizing of nodes

12/10/2013 10:46 AM -- the last two coding questions will be the following: IQ.10 (In your teacher education program, what were you taught in regard to gender identity and sexual orientation? How were you prepared to receive queer or questioning students into your classroom?) and IQ.11 (If Dean Mercer called you up and asked you to share how to improve teacher education in regard to gender identity and sexual orientation, what would you suggest?)

12/12/2013 9:28 AM -- coding IQ.10 (In your teacher education program what were you taught in regard to gender identity and sexual orientation? How were you prepared to receive queer or questioning students into your classroom?); using the following keywords to find these snippets: sexual, gender, prepar (since wildcards are not used in NVivo, using "prepar" will find words like "prepared" and "preparation"; before stopping for a phone call, finished IQ.10 for KM; partial for MM;

12/12/2013 10:24 AM -- completed coding for IQ.10 for MM and others

12/12/2013 3:18 PM -- completed coding for IQ.11 (If Dean Mercer call you up and asked you to share how to improve teacher education in regard to gender identity and sexual orientation, what would you suggest?); used keywords Dean Mercer, improv, suggest, prepar;

12/12/2013 4:19 PM -- started another memos entitled, "Statements to be researched further" for those participant statements (and beliefs) that I cannot verify as an educator

12/12/2013 5:05 PM -- writing to elementary education faculty regarding a statement made by one participants about what undergraduate pre-service teachers are being taught

12/14/2013 8:03 AM -- writing in Chapter 5 about Interview and People attributes;

12/14/2013 11:30 AM -- grouping codes into interview question nodes (applying a little bit more hierarchy to the surface content coding); that is, adding "IQ.#" at the beginning of the node name; writing in Chapter 5 about surface content analysis from the interview coding questions

12/15/2013 12:16 PM -- continuing writing in Chapter 5 about surface content analysis from the interview coding questions

12/17/2013 6:07 PM -- added JD's transcript with Interview attributes and Person attributes

12/21/2013 9:03 PM -- finished formatting and adding last seven interviews; entered Interview and Person attributes for each new transcript

12/22/2013 12:40 PM -- coding seven new transcripts for IQ.1, What kinds of experiences did you have in high school with sexual minorities?; IQ.2, in elementary school?; IQ.3, in middle school?

12/22/2013 7:00 PM -- ran a coding query for "pre-service elementary"--that is, to collect all of the comments by pre-service participants of their elementary school experiences; "in-service elementary" and "other elementary" to collect similarly all elementary school experiences of each teacher education status

12/23/2013 10:57 AM -- interpreting "elementary by teacher status" report using a memo and summarizing the elementary school experiences of each teacher education status

12/23/2013 11:15 AM -- changed age attributes to "18-25yo", "over 25yo", and "over 50 yo" to capture what I believe are baby boomers, Gen X, and then Millennials; ran queries for "elementary by age group"; using memos to capture coding and my thoughts

12/23/2013 12:10 PM -- switching to middle school now; run queries by age group and by teacher education status to look for patterns; using memos to capture similar experiences or coding and my thoughts

12/23/2013 12:11 PM -- going back to KM interview and searching for "elementary" because the coding from his interview seems incomplete; also JM interview; did not find anything substantial that was not already coding

12/23/2013 12:33 PM -- over 50 yo by elementary does not capture the influence of the civil rights movements on these participants; need to code separately for influence of civil rights movement; creating a new Concept node, "IQ.2, Elementary -- Civil Rights" which is include any comments about social justice

12/23/2013 1:00 PM -- need to verify age group for AE, SH, RC

12/23/2013 5:59 PM -- ran queries for teacher education status by elementary and middle; socio-economic class by elementary and middle; and age group by elementary and middle; did not really see clear patterns

12/24/2013 6:19 PM -- adding additional information from e-mails requesting confirmation or verification of interview data

12/26/2013 9:46 AM -- continuing to code; IQ.4, Friends and IQ.5, Family Members of the last seven transcripts plus writing memos for Things to Do and Evidence for Allies

12/26/2013 8:00 PM -- coded and wrote memo for Evidence for Allies and Evidence for Dysconscious Prejudice; revised PREJUDICE pyramid; moved some participants from allies to gray area; wrote memo Evidence for Gray Area

12/27/2013 7:46 AM -- coding IQ.6 (What kinds of teaching experiences have you had?), IQ.7 (In your teaching what experiences did you have with students who were pushing the gender norms?) and IQ.8 (In your teaching what experiences did you have with students who were queer or questioning?) for the last seven transcripts; continue to look for evidence of Allies, Gray Area, Tolerant, and Dysconscious Prejudice; memoing and coding on specific nodes for PREJUDICE pyramid; also, IQ.9 (Share with me your understanding of sexual minority youth?) and IQ.10 (How comfortable are you talking about gender identity and sexual orientation?)

12/27/2013 2:36 PM -- coding IQ.11 (In your teacher education program, what were you taught in regard to gender identity and sexual orientation? How were you prepared to receive queer or questioning students into your classroom?) and IQ.12 (If Dean Mercer called you up and asked you to share how to improve teacher education in regard to gender identity and sexual orientation, what would you suggest?) for last seven transcripts; continue to look for evidence of Allies, Gray Area, Tolerant, and Dysconscious Prejudice; memoing and coding on specific nodes for PREJUDICE pyramid

12/27/2013 3:42 PM -- translating PREJUDICE pyramid into a graphic similar to Maslow's hierarchy of needs; starting to write in Chapter 5 about how these two frameworks are related

12/30/2013 11:19 AM -- revised the PREJUDICE pyramid questions slightly, added one for Hate and updated the graphic in text of Chapter 5; rcvd age group from participant SH, revised Person attributes for SH; since coding of interview questions is complete, looking for evidence for typologies this morning; revising typologies and, if possible, connecting each typology to a level of the PREJUDICE pyramid; in some cases, more than one typology will "fit" into a pyramid level; in some cases, no qualitative participants "fit" into a pyramid level

12/30/2013 to 1/6/2014 -- searching for articles and books to revise my coding strategies; taking notes to justify my approach to coding my interview data and identifying emergent themes; SRMO (Sage Research Methods Online) provided four book chapters that were helpful; was not able to obtain several books from Hale that would have been helpful; requested through interlibrary loan and now have to wait for them to arrive; taking notes from the four book chapters

1/6/2014 to 1/8/2014 -- reading Anfara (2002) again; deciding how to apply to Chapter 5 as written; deciding how to revise, but still keep some of the work completed; using SRMO to provide definitions of terms

1/8/2014 6:37 PM -- revising Chapter 5; revising the description of the qualitative participant pool; begin to compare and contrast quantitative participants with qualitative participants as triangulation;

1/9/2014 6:56 PM -- revising Chapter 5; adding a fairly long section comparing and contrasting quantitative participants to qualitative participants (as a beginning of triangulation); incorporating Person attributes into text of Chapter 5 to start making connections between quant and qual results; used the Person Node classification sheet for this process

1/13/2014 1:29 PM -- trying coding query again; queried high school comments as a function of age group

1/14/2014 thru 1/16/2014 -- reading Johnny Saldaña and Miles, Huberman, Saldaña for correct terms for the three coding strategies already implemented; trying to decide if I need to utilize another method of coding at the first level; trying to decide what the second level of coding should look like

1/17/2014 4:52 PM -- since meeting with Marty Courtois regarding the ETDR template and many problems with Word, finished making corrections and revisions to V.15 based on Marty's suggestions

1/17/2014 7:47 PM -- created images in PowerPoint to compare and contrast the PREJUDICE pyramid with one racial identity model and three sexual identity models; wrote in Chapter 6

1/18/2014 11:48 AM -- returning to utilizing Saldaña to review my coding methods, make a decision about more coding needed, and writing up the three methods utilized already; also making decisions about second level coding; writing all of this up in Chapter 5 with the aim to turning in a 3rd version of Chapter 5-6 today to Dr. Kim; explained Descriptive (Topic) coding in Chapter 5; wrote up typologies in Chapter 5 and tied them into the text of Chapter 6; summarized qualitative analysis; roughly tied PREJUDICE pyramid into racial and sexual id models in Chapter 6; sending first "final" version of dissertation to Dr. Kim for Wednesday meeting

Appendix U - Interview Attributes in NVivo

The table below lists information included in the Interview attributes. All interviews were conducted by me.

Table U.1. Interview Attributes in NVivo for each qualitative participant

Interviewee	Interview	Date and Approximate Time	Location	Transcriber
KM (Kyle)	SOBAED	2/26/2013 2:00:00 PM	Bluemont Catalyst	Transcript Divas
MS (Sally)	FRBMUSED	3/4/2013 2:00:00 AM	Bluemont Catalyst	Verbalink
CW (Wanda)	GMMMEDCI	3/5/2013 2:00:00 PM	Bluemont Catalyst	JKF
AE (Ellen)	GMMMEDCI	3/8/2013 2:00:00 AM	St. Mary's	Verbalink
MCh (Chelsey)	GPCDURIN-PD	3/8/2013 2:00:00 PM	Manhattan Public Library	JKF
MM (Marian)	GMMSPCED	3/11/2013 4:00:00 PM	Wamego	Transcript Divas
JB (Bill)	GPDCURIN-PD	3/15/2013 1:00:00 PM	Shawnee Mission	JKF
JL (Lindsey)	GMMMEDCI	3/15/2013 9:00:00 AM	K-State Olathe	Transcript Divas
TW (Wilma)	GPDCURIN-PD	3/26/2013 2:00:00 PM	Bluemont Catalyst	JKF
JM (Nancy)	GPDCURIN-PD	4/2/2013 10:00:00 AM	Bluemont Catalyst	JKF

Appendix V - Person Attributes in NVivo

The Person attributes are divided into the three broader categories used in the quantitative analysis: demographic, educational, and personal. The attribute, Geography, refers to the high school from which the participant graduated. Although socio-economic class was not assessed in the quantitative analysis, it became apparent in the interviews that socio-economic class was an influence on political and religious beliefs and attitudes of the participants.

Table V.1. Demographic attributes of each Person interviewed

Name	Age Group	Family Socio-Economic Status	Father's Parents' Socio-Economic Class	Geography	Hometown	Sex
AE (Ellen)	over 25yo	professionals	professionals	urban	Mid City, Kansas	Female
CW (Wanda)	over 25yo	professionals	don't know	rural	Small Town, VA	Female
DF (Frank)	18-25	professionals	wealthy	rural	Small Town, Nebraska	Male
JB (Bill)	over 25yo	working class	professionals	rural	Small Town, Iowa	Male
JD (Diana)	over 25yo	professionals	working class	suburban	New Jersey	Female
JL (Lindsey)	over 50 yo	professionals	working class (shell-shock)	suburban	Big City, Illinois	Female
JM (Nancy)	over 25yo	professionals (upper middle)	lower middle class	suburban	Small Town, Illinois	Female
KM (Kyle)	18-25	working class	deceased	rural	South Carolina	Male
KS (Susan)	18-25	working class	working class	rural	Smalltown, Kansas	Female
MCa (Marcia)	over 25yo	professionals	professionals	suburban	Suburban, Iowa	Female
MCh (Linda)	over 25yo	poor (land poor)	lower middle class	rural	Small Town, Kansas	Female
MM (Marian)	18-25	Upper middle class	deceased	rural	Small Town, Kansas	Female
MS (Sally)	18-25	Upper middle class	working class	suburban	Big City, Kansas	Female
RC (Calvin)	over 50 yo	working class	working class	suburban	Mega City, Kansas	Male
SH (Harry)	over 25yo	working class	lower middle class	rural	Smalltown, Kansas	Male
SMcC (Kaitlyn)	over 25yo	working class	working class	rural	Small Town, California Coast	Female
TW (Wilma)	over 50 yo	professionals	working class	rural	Small Town, Iowa	Female

Table V.2. Educational attributes of each Person interviewed

Name	K-State Code	Multicultural Edu courses	Sexual Orientation content	Teacher Education Status
AE (Ellen)	GMMMEDCI	some	some	in-service
CW (Wanda)	GMMMEDCI	none	none	Other
DF (Frank)	JUBEDENG	some	some	pre-service
JB (Bill)	GPDCURIN-PD	some (undergrad teacher edu in Missouri)	some (undergrad teacher edu in Missouri)	in-service
JD (Diana)	EDDCURIN-PD	none	some/816 IRB presentation	Other
JL (Lindsey)	GMMMEDCI	some	don't remember	Other
JM (Nancy)	GPDCURIN-PD	some	some	Other
KM (Kyle)	SOBAED	none	none	pre-service
KS (Susan)	SRBEDSST	some	some	pre-service
MCa (Marcia)	GMMMEDCI	some	some	in-service
MCh (Linda)	GPDCURIN-PD	none	none	Other
MM (Marian)	GMMSPCED	nothing in teacher edu, but Leadership minor	nothing in teacher edu, but Women's studies	Other
MS (Sally)	FRBMUSED	Not yet	Not yet	pre-service
RC (Calvin)	GPDCURIN-PD	none	none	in-service
SH (Harry)	GMMMEDCI	some	don't remember	in-service
SMcC (Kaitlyn)	GPDCURIN-PD	some	don't remember	Other
TW (Wilma)	GPDCURIN-PD	none	none	Other

Table V.3. Personal attributes of each Person interviewed (participant)

Name	Non-Heterosexual Coworkers	Non-Heterosexual Family Members	Non-Heterosexual Friends as a Child	Non-Heterosexual Friends as an Adult	Political Affiliation	Religious Affiliation
AE (Ellen)	none	none	some	some	Democrat	Mennonite
CW (Wanda)	some	none	some	some	liberal	raised Disciples of Christ, now Non-Christian
DF (Frank)	none	none	some	some	liberal	Catholic
JB (Bill)	none	daughter	some	some	Republican	Buddhist
JD (Diana)	none	none	some	some	Republican	Lutheran
JL (Lindsey)	none	none	none	some	liberal Democrat	ELCA
JM (Nancy)	none	none	none	none	Not political, conservative	Christian
KM (Kyle)	none	none/brother cross-dresses	none	none	conservative	Unchurched
KS (Susan)	none	Uncle	none	none	Democrat	Episcopal
MCa (Marcia)	none	none	none	some	Democrat	Churched Catholic/Now unaffiliated
MCh (Linda)	none	lesbian cousin	some	some	Independent, moderate	Non-denominational Evangelical
MM (Marian)	none	dad's nephew (cousin)	some	some	Independent	Catholic
MS (Sally)	none	mother's brother (uncle)	none	some	moderate	Churched
RC (Calvin)	none	youngest brother	some	none	conservative	Presbyterian
SH (Harry)	none	cousin	none	none	conservative	Catholic
SMcC (Kaitlyn)	none	none	none	some	Neither Dem nor Rep	Catholic/not religious now
TW (Wilma)	some	none	some	some	liberal	agnostic (Catholic)

Table V.4. Personal attributes of each Person interviewed (parents and grandparents)

Person	Political Affiliation				Religious Affiliation			
	Father's Parents'	Father's	Mother's	Mother's Parents'	Father's Parents'	Father's	Mother's	Mother's Parents'
AE (Ellen)	Democrat	Democrat	Democrat	not political	Mennonite	Mennonite	Mennonite	Methodist
CW (Wanda)	extremely conservative Republican	Democrat	Democrat	extremely conservative Republican	don't know	Catholic	Catholic	Conservative Christian
JB (Bill)	Democrat	Reagan Republican (voted for Obama)	Reagan Republican (voted for Obama)	Democrat, socially progressive	Methodist	Methodist or Presbyterian	Methodist or Presbyterian	Christian
JD (Diana)	Conservative, racist	Conservative Republican	Conservative Republican	Conservative, anti-semitic	Lutheran	Lutheran	Lutheran/Catholic	Catholic
JL (Lindsey)	conservative Democrat	liberal	liberal	not political	German Lutheran	Lutheran pastor, ELCA	Lutheran, ELCA	Methodist
JM (Nancy)	Republican	conservative	conservative	Republican	Non-denominational Evangelical	Non-denominational Evangelical	Non-denominational Evangelical	Non-denominational Evangelical
KM (Kyle)	deceased	deceased	Republican, apolitical	Republican	deceased	Catholic	Catholic	Lutheran
KS (Susan)	Republican	Republican	Republican	Republican	Not religious; left the Episcopal because of gay bishop	Episcopal	Episcopal	Episcopal
MCa (Marcia)	Republican	Democrat	Democrat	Republican	Catholic	Catholic	Lutheran	Methodist/Lutheran
MCh (Linda)	Tea Party Republican	Republican	Republican	moderate Republican	Protestant (Baptist)	Catholic	Catholic	Catholic
MM (Marian)	deceased	conservative Republican	conservative Republican	Democrat	Catholic	Catholic	Catholic	Catholic
MS (Sally)	Democrat	moderate Democrat	moderate Republican	Republican, then Democrat	Catholic	Catholic	yes, Mega City, Kansas	Methodist
RC (Calvin)	Conservative	Republican	Conservative	Democrat	Catholic	Catholic	Catholic	Presbyterian

SH (Harry)	Don't know	Moderate Republican	Moderate Democrat	Not political	German Catholic	Catholic	Catholic	German Catholic
SMcC (Kaitlyn)	Moderate Republican	Moderate Republican	Conservative Republican	Very conservative Republican	Not religious	Not religious	Mormon	Catholic
TW (Wilma)	Democrat	Democrat (moderate)	Democrat (liberal)	Republican	Catholic	Protestant (Methodist or Presbyterian)	Catholic	Catholic

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